A SERMON OF Christ crucified, preached at Paules Crosse the Friday before Easter, commonly called Goodfryday.

¶ *Written and dedicated to all such as labour and be heauy laden in conscience, to be read for their spirituall comfort.*

By Iohn Foxe.

¶ *Seene and allowed.*

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¶ *Cum gratia & Priuilegio Regiæ Maiestatis.*



To all them that labour and be heauy laden in conſcience, *Iohn Foxe* wiſheth harty comfort, perpetuall peace, and eternall lyfe in Chriſt Ieſus our onely Sauiour.

TO preach Chriſt Ieſus crucified, and the excellent myſtery of his paſſion, as it is no ſmall matter: ſo it required no ſlender perſon to take the ſame in hãd, but ſuch as both in other reſpectes were ſufficiẽtly furniſhed, and eſpecially in ſpirituall matters perfectly exerciſed. Briefly whom ſoeuer it required, certes me it required not, nor ſuch as I am, beyng, as the ſay, Mileſiorum vltimus, or of moſt of my brethren, moſt vnfit & farthest of. Notwithſtãdyng, for ſo much as it was ſo alotted to me, & I therto called by authoritie and meanes of certeine: becauſe I could not well refuſe, I thought to ſhew my good will, & did what I could. In which matter many I know, labouryng before me haue done much better: yet I did what I could. After I had done, then was I further vrged by diuers & ſõdry, & by ſome adiured alſo to cõmit ẏ ſame to writing that I had preached. To deny ẏ perſõs, I might not. To reiect their requeſt, I could not. To graũt, it was hard: to perfourme it was tedious, eſpecially hauing nothing writtẽ before of all my Sermõ, wherby either to eaſe my labour, or to direct my penne. Agayn, with pẽnyng & writyng I was full weary of late before, & fayne would haue had reſt, if I might, but that would not be. So vehemẽt were they in vrgyng: ſo violẽt in perſuadyng, as who would haue no nay.

Beſide the importunitie of theſe, I conſidered partly the neceſſitie of the cauſe. And furthermore, what if Gods prouidẽce had alſo a ſecret ſtroke herein to haue his ſonne illuſtrated amõgeſt vs? for as Chriſt Ieſus in this earth ſought nothyng, but the glory onely of his father: ſo his father now in heauen ſeeketh nothyng els, but ẏ glory of his ſonne. And as the ſame ſonne beyng here on earth ſo hũbly dyd debaſe hym ſelfe, deiected as a ſeruaũt vnder all mẽ, to obey his fathers will: ſo hath

it pleased his father agayn to exalte hym, not onely to surmoũt the glory of all princes and potestates, what soeuer, but also with such power and maiestie hath aduaunced hym, that euen the very knowledge and belefe of his name geueth euerlasting lyfe to all sinners, be they neuer so greuously burdened or laden, who soeuer will come to him.

Wherfore, seyng now all the felicitie and comfort of mans lyfe consisteth onely in the knowledge of Christ Jesus and glorifiyng of hys name, and in nothyng els: what thyng then can be more needefull to the health and saluation of all men, then to preach and set forth Christ Jesus, and the glory of hys kyngdome, which must be glorified and will be glorified, and if we will not glorifie hym, God will sturre vp yea stones and wormes of the earth to glorifie his sonne. For his glory must prosper and encrease, and at length shall cast downe all the glory of this world, so that in the end no glory shall stand, but onely of Christ Jesus crucified. S. Paul vnderstandyng this glorious maiestie of the sonne of God, regarded to know nothyng els but onely Christ Jesus, & him crucified. And so likewise shalbe our partes, especially which be preachers & ministers in Christes Church, to employ all our endeuour to the same end, that Christ Jesus may be preached & glorified, especially in these our dayes & tymes: wherin the world semeth to grow in an vtter cõtempt of Christ and of his kingdome. For, to omitte first to speake of ỹ Iewes & Turkes, which be professed enemyes to the Crosse of Christ, & haue dispoyled him of the greatest portion of his vniuersall Church: euen amongest vs which yet remaine, and beare the name of Christiãs, how many do lyue as though either we knew not Christ, or beleued not his teachyng, or passed not much for that we professe?

1. Cor. 2.

The ignorãce and contempt of Christ in the world.

Of this ignorance and contempt of Christ, riseth all these heapes of mischiefes, which dayly grow & now ouerflow the world. The deuill rageth, ỹ Turke dayly wynneth groũd vpõ vs, the Papist persecuth, and yet all this will not awake vs to seeke to Christ, in whom onely lyeth our victorie. Our couetous, voluptuous, vitious, & ambitious life, what declareth it, but either infidelitie, or neglectyng of Christes kyngdome? we talke of heauen: we walke not to heauẽ. For what soeuer our outward face pretendeth, to examine our hartes by our fruites, what thyng almost is so vile in this world, which we do not more esteme then ỹ kyngdome of heauẽ? The glory of Christ is not our study, or certes is ỹ least part of our study.

Our

Our wits and senses are so occupyed & employed in other affayres & worldly studies, that what was done in the mount of Caluary for our redēptiō, scarse we haue laysure once to thinke therof: or if we thinke a litle, it sinketh not downe, it taryeth not with vs. We heare of ỹ glory of Christ, but we feele it not: we talke of Christ, but haue no experiēce of him, nor acquayntance wᵗ him: we honour hym wᵗ lips, but our hart doth not hunger after him: outwardly we professe him, but inwardly we passe not for him. For thē is Christ not passed for, whē any thing is preferred before him. And this is ỹ cause, why amōgst vs Christiās vice is so rife, ỹ deuill so strong by his sorceries & wytchraftes, to hurt & enchant vs, as he doth, & mā not able to withstād him, because Christ dwelleth not in vs, who onely cā ouercome ỹ deuil. For without Christ man can do nothyng.

Wherfore, to awake the hartes of such Christians in these drowsie dayes of carnall securitie, to the contemplation of the glorious kyngdome of Christ, I was ỹ more willyng at ỹ request of my frēdes to condescend, in bestowyng a litle paynes herein: And partly for the Papistes cause to do thē some good if I could, who albeit they professe ỹ whole history of Christes passiō as we do, yet by their doctrine it semeth, they go no further thē the outward history. They make much a do about the Crosse of Christ: yet they know not his Crosse, & see litle more in the passion of Christ, thē Animalis homo, that is, the sensible man may do. They see him poore, sweatyng, bleedyng, falsely accused, wrongfully oppressed, wounded, scourged, derided, crowned with thorne, nayled, crucified, hangyng vpon ỹ crosse naked, perced, dead, & buryed. All this they see, & his miracles also they confesse which he wrought, & that he rose agayne the thyrd day, & ascended vp &c. And because they graūt the same to be ỹ sonne of God, therfore they magnifie & worshyp all the outward implementes ỹ went to his blessed passion, ỹ nayles, the crosse & tymber, the speare, ỹ crowne & thornes, hys coate and tunicle &c. And herein stādeth almost the summa totalis of their Religion. But this is not enough. To know Christ Iesus crucified, and to know him rightly, it is not sufficient to stay in these outward thynges: we must go further then the sensible man, we must looke inwardly with a spirituall eye into spirituall thynges. Neither is it perfectly enough for vs to know that Christ was crucified, that he rose agayne, and ascended &c: but here is nede of Gods holy spirite, and reuelation, to open vnto vs wherfore he dyed, wherfore he rose a-

The passion of Christ crucified not rightly knowen in the Church of Rome.

The summe of the popes Religion standeth all it outward thynges.

gayne, and for whom, that is, for our sinnes and our iustification: to know, not the story of his death, but the power of his death and vertue of his resurrection: to know what his crucifying here in earth wrought aboue in heauen, and vnderneath in hell: how by the bloud of his crosse, ỹ law is satisfied, Gods wrath killed, his fauour reconciled, all thinges pacified both in heauen and in earth, the deuill conquered, death vanquished, hell gates destroyed: to know that crucified sacrifice of Christes body to be a perfect deliuerance of all his people frō the begynnyng to the end of the world, to be a full satisfaction once and euer for all our sinnes, an absolute discharge and acquietance for all our debtes: briefly to be a free iustification, redemption and righteousnes before God for euer, to all them that beleue in him, without any other meanes or helpe adioyned to him. And this is to know aright Christ Iesus crucified. The knowledge wherof semeth to be wantyng in the Church of Rome, as may sensibly appeare by their doctrine and institutes, by their auricular confession and satisfaction for sinnes, by their dayly sacrifice, propitiatory Masses, trentals, and Purgatory, by merites of supererogation, Inuocation of Saintes, the Popes pardons, & dispensations: Finally by all the procedyngs of that Church, euen frō the holywater stocke to the hāgyng pixe on ỹ high altar. which all beyng packt in one fardell, as in Pādoras, boxe together, are but altogether a mere ignorance of Christ Iesus crucified, and therof take their ground and begynnyng.

The right knowledge of Christ crucified.

Wherfore, to remoue this disease of ignorance partely frō these aboue rehearsed, wherby they may be reduced into the kynges hyeway of their saluation: but especially for you that be mournyng in conscience, to comfort you in Christ Iesus crucified, whom the terrour of the law to much oppresseth: I was somuch the rather perswaded to haue this Sermon published, that Christ Iesus might not onely bee preached to the eares of some, but also printed, yea & paynted, if I might, to the eyes of many. In which Sermon although I haue not fully folowed in speach and forme euery thyng so precisely as was spoken: yet so farre as remembrance could serue me, I haue not much digressed from the sentence, order, & principall poyntes in the sayd Sermon cōteined: Addyng withall some thynges more which I thought before to haue spoken, and either for aboundance of matter, or lacke of memorie were forgotten. Also certeine other thynges thē not spoken, I haue

Errours of ỹ Popes Church how they come and take their beginning.

here

here inſerted vpon neceſſary occaſion, yet conuenienthy ſeruyng for the purpoſe, and neceſſarely for the tyme, eſpecially in two poyntes: one concernyng the dayly ſacrifice of the Maſſe: the other touchyng the poſſibilitie of ỹ law, with certeine other additions incident. wherby this Sermon (I muſt graunt) is growen ſomewhat more large in prynting, then it was in preachyng.

And although the tyme now I ſee ſo miſerable, that litle or nothyng it auayleth to take paynes either in preachyng or prynting, when men wholy geuen ouer to worldly ſtudyes haue litle layſure and leſſe luſt either to heare Sermons or to read bookes, be the Argument neuer ſo graue and comfortable: yet notwithſtandyng for ſomuch as the Lord hath a remnant of ſome faythfull ſeruauntes, which walke after theyr Lord and God with a perfect hart, and are not hearers onely, but ſekers alſo of his kingdome: and eſpecially for your cauſe, that labour & are laden in conſciẽce, where ſoeuer, or what ſoeuer ye be, in whõ the Lord hath wrought an earneſt hunger, and hartie ſeekyng for hys kyngdome, for you moſt principally I haue penned this Sermon, De Chriſto crucifixo, and to you ſpecially I dedicate and commende the ſame, deſiryng the ſame Lord Ieſus crucified for vs, that you in readyng hereof may receaue ſuch ſpirituall refreſhyng to your ſoules, & hygh courage of fayth in Chriſt Ieſus, that neither Sathan may deceaue you, nor the law terrifie you, nor death cõfound you, nor ſinne oppreſſe you, nor conſcience captiue you, nor hell gates preuayle ouer you: but that you righthy vnderſtandyng with all Saintes, what is the hope of your callyng, the riches of your inheritance, the greatnes of his power toward you, and what is the breadth, lẽgth, & profũditie, & what is the ſuperadmirable loue of knowledge of Chriſt Ieſus crucified, may ſuperabound in all heauenly conſolation, and alſo with a holy pride may triumph in Chriſt Ieſus. In whom as I wiſh to you all ſpirituall benediction, & goodnes: ſo I beſech you likewiſe to pray for me your felow brother, ſeruaunt and debter in the Lord to you & to all other, who preſerue both you, & vs all with you in theſe daungerous dayes, from all wickednes, to his euerlaſting kyngdome.

Amen.

Afflicted conſciẽces.

Ephes. 1.

¶Faultes eſcaped in the Printing, which I pray thee good reader firſt correct, and then read.

Fol. 7. page, 1. line. 29. for, γενάρχης, read γενάρχης.
Fol. 19. page, 2. line. 1. for, you are, read, thus you are.
Fol. 49. page, 1. line. 8. for, buffet, read buffets, in ſome.
Fol. 50. page, 1. line. 13. for, is this, read, this is.

¶ First for the ground and argument of my Sermon, I shall desire you (Christian audience) to geue eare vnto a fewe wordes which I will recite to you out of S. Paul written vnto the Corinthians.

2. *Corint.* 5. **The wordes be these:** *Pro Christo itaq; legatione fungimur. &c.*

Texte. 2. Cor. 5.

For Christ therfore, or in Christes name we come to you as messengers, euē as God him selfe desiryng you. We pray you for Christes sake, that you wilbe reconciled vnto God. For him which knew no sinne God hath made to be sinne for vs, that we might bee made the righteousnes of God by hym. &c. 2. Cor. 5.

IN this parcel of Scripture here is brought vnto you (Christiā audience) an high message from an high and mighty prince, of an high matter and weighty importance. Concernyng the which message three things I haue to notifie vnto you, by order of the letter as it lyeth:

The first diuision.

1. First, begynnyng with him who is the sender of this message.
2. Secondly, to speake of them, which be the messengers.
3. Thirdly, to shew, what is the message it selfe here sent vnto vs.

The sender of the message.

AS touching the first, S. Paul, to prepare and stirre vp the mindes of the Corinthians to more attention, expresseth first the person and authour of this message, in whose name he commeth, saying:

ing: *In the name of Christ we come as Ambassadours. &c. In the name* (sayth he) *of Christ*. Wherein we see the wordes of Christ our Sauiour rightly accomplished: wherin he prophecying before of this his Apostle and messenger, speaketh to Ananias in this wise, saying: Vade, quoniam vas est mihi electionis &c. *Goe to him, for he is an elect vessell to me, to beare my name before the Gentiles and Kynges, and before the children of Israell. Act. 9.*

Actes. 9.

The Apostles do all thynges in the name of Christ.

In like maner the other Apostles also when soeuer they come, either shewing whose seruants they be, or to teach any doctrine, or to worke miracles, euer they beare the name of Christ before them. With him they begyn and with him they end. Now, if messēgers or ambassadours which come frō earthly princes and potestates in this world, are commōly estemed and reputed accordyng to the estate and place of them which send them, and especially if the matter bryng with it any face of temporall commoditie, men are wont right gladly to receiue thē. How much more then ought we to bee moued with this heauenly and most ioyfull legation directed vnto vs, not from any terrene Prince or Lord, but from the king of kinges, and prince of all princes, especially touchyng such a benefite here sent and offered vnto vs by him, of such speciall and singular effect, that without it no earthly thyng in all the world can make vs happy, and hauyng it nothyng cā make vs miserable.

I remember about the beginning of Quenes Maries raigne. an. 1554. there was a certain mes-

ſage ſent, not from heauen, but from Rome: not from God, but frō the Pope: not by any Apoſtle, but by a certain Cardinall, who was called Cardinall Poole, Legatus a latere, Legatus natus, a Legate from the Popes owne white ſide, ſend hether into England.

This Cardinall Legate firſt commyng to Douer, was honorably receiued and brought to Greenewich: where he agayne being more honorably receiued by Lordes of high eſtate, and of the priuy Counſell (of whom ſome are yet alyue) was conducted from thence to the priuy ſtayres of the Queenes Court at Weſtminſter, no leſſe perſon then kyng Philip him ſelfe wayting vpon him and receauing him, and ſo was brought to ỹ Queenes great chamber, ſhe then beyng, or els pretendyng not to be wel at eaſe. Steuen Gardiner the Biſhop of Wincheſter, and Lord Chaūcellor of England, receiuyng this noble Legate in the king and the Queenes behalf, to commende and ſet forth the authoritie of this Legate, the greatnes of his meſſage, and the ſupreme maieſty of the ſender, before the publicke audience of the whole Parlament at that time aſſembled, there openly proteſted with great ſolēnitie of wordes, what a mighty meſſage and of what great importance was then brought into the Realme, euē the greateſt meſſage (ſayd he) that euer came into England: and therfore deſired them to geue attētiue and inclinable eares to ſuch a famous legation, ſent from ſo high authoritie.

Well, and what meſſage was this? Forſoth,

that the Realme of England ſhould bee reconci-
led agayne vnto their father the Pope: that is to
ſay, that the Queene with all her nobilitie & ſage
counſaile of ſo many learned Prelates, diſcrete
lawyers, worthy commons, and the whole body
of the Realme of England ſhould captiue thẽ ſel-
ues, and become vnderlings to an Italian ſtraun-
ger & frierly Prieſt ſittyng in Rome, which ne-
uer knew Englãd, neuer was here, neuer dyd or
ſhall do Englãd good. And this forſoth (ſaid Gar-
diner) was the greateſt ambaſſage, the weigh-
tieſt Legacie that euer came to England: forget-
tyng belike either this meſſage of God ſent here
by his Apoſtles vnto vs: or els becauſe hee ſaw it
made not ſo much for hys purpoſe as did the o-
ther, he made the leſſe accompt therof.

Steuen Gardiners mighty meſſage ſẽt to England from Rome.

Well then, and will we ſee what a weightie
meſſage this was that Gardiner ſo exquiſitely
commendeth? Firſt, the ſender is gone, the meſ-
ſenger is gone, the Queene is gone, and the meſ-
ſage gone, and yet England not a ruſh the bet-
ter. Of which meſſage I may ſay, aunſweryng
agayne to Gardiner, per inuerſionem rhetori-
cam, that this was the lighteſt and moſt trifling
Legacie, of all Legacies or meſſages that euer
came or ſhall come to England, ſcilicet, that we
ſhould be reconciled agayne to the Pope. But let
the Pope with his reconciliation go, as they are
already gone (God be thãked) and I beſech God
ſo may they bee gone, that they may neuer come
here agayne. England neuer fared better then
whẽn the pope did moſt curſe it. And yet I heare

whiſ-

whiſpering of certaine priuy reconcilers, ſent of late by the pope, which ſecretly creepe in corners. But this I leaue to thē that haue to do withall. Let vs agayne returne to our matter.

The Popes priuy reconcilers ſecretly crepyng in corners.

We then hauyng this Legatiō ſent to vs, not from the Pope, but euē from our Lord and God: not by any Cardinall of Rome, but by the elect veſſell of Chriſt, the Apoſtle S. Paul and other Apoſtles: let vs attende with reuerence, firſt to him that ſendeth, then to the meſſengers that be ſent vnto vs, remembring how Raab the harlot receiued the meſſengers of Moyſes and was preſerued: remembring alſo the wordes of our Sauiour: *He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me. &c.*

Iosue. 26.

Luke. 10.

Wherfore, conſidering with our ſelues (good Chriſtian audience) the high maieſtie of this our ſupreme prince the ſender of this meſſage, beyng not onely our head and kyng annoynted, but which alſo of loue gaue his life and bloud as this day to be ſpent for our redemption: let vs for our partes, if we bee his ſubiectes, marke what our prince requireth: let the flocke heare what ỹ paſtor teacheth: the body what the head ſpeaketh: the ſpouleſſe, what the ſpouſe ſendeth. And thus much touchyng the ſender of the meſſage.

The meſſengers.

Now what the meſſengers be, and who they are: the Apoſtle procedyng further in the letter, thus inferreth. *We* (ſaith he) *be ſent as meſſengers. &c.* ſpeaking not of him ſelfe alone, nor of Peter alone, nor of any Apoſtle one more then an other, but ioyntly ioyning them all in one office and calling

together, without difference of degree or singularitie of person, he sayth: *We be sent as messengers or Apostles*: For so signifieth the name of Apostolus, as much to meane as a messenger or a Legate sent. Where is to be noted by the way that this nominatiue [Nos] in the pluratiue number is not here to be expounded after the style of Rome: For Stylus Romanæ Curiæ, or rather τύρος Romanæ Curiæ, the swelling style of the court of Rome, vseth commonly when any Mandate, Briefe, or Sentence is geuen, thus to say: Nos Willielmus pro tribunali sedentes &c. Nos Edmundus, Roberto Cluney literato.&c.

Apostolus what it signifieth.

Stylus Romanæ Curiæ.

So the Bishop of Rome directing forth hys preceptes or bulles, neuer speaketh in other number, but Mandamus, Statuimus, Ordinamus, et Volumus. And although he be but one singular person that speaketh, and such as will needes be singular alone aboue all others: yet disdayneth he to speake in the singular number, but alwayes vseth the plurall, to expresse belike, his Regale sacerdotium. Who because he seeth great kings and Emperours frequent this trope of writing and speaking, lest he should seeme in any point inferior to them, or not to speake as bigge as they for their liues, vseth therefore the same regall or imperiall phrase of speach, wyth hys Mandamus, et volumus &c. when as Christ in the Gospell is content to say: Mandatum nouum do vobis: not damus vobis. &c. But let the Popes style with the court of Rome passe: which as it is but puft vp wyth the wynde of pryde, so let it banish away

The Pope will needes bee singular, and yet disdayneth to speake in the singular nū-ber.

Os loqués grandia.

with

with the wynde also.

This is certayne, that S.Paul in these wordes, *We come as messengers &c.* meaneth no such matter: to signify eyther hymselfe alone, or Peter alone, or any other of the Apostles singularly : but ioyntly comprehendeth the whole fellowshyp of the blessed Apostles together, and declareth, that they altogether ioyned in one commission, are sent in the behalfe and name of Christ, as Legates or messengers, and not onely to these Corinthians to whom here he writeth, but inclusiuely to all other wheresoeuer either collected or dispersed in the whole world, according as it was enioyned them by the Lords owne speciall commission, saying: *Goe into the whole world, and preach this gospell or glad message to euery creature: Whosoeuer beleueth and is baptised shalbe saued.*

No singularitie among the Apostles.

Math.vlt.

Well, and what shall we then say? Did this message of the Apostles cease wyth the end of the Apostles? or did the preaching thereof extend no farther, but during the cõtinuance of their time? Yes verely: for he which then set them on worke, and sent thẽ in this message, *putting in their mouth the word of reconcilement*, is the same Lord which liueth still, and ceaseth not to send messengers into his Church from time to time: *Some Apostles, some Prophetes, some Euangelistes, some teachers and instructers*, some wyth one gift, some with an other, and all for the edifiying of his people, to haue the message of hys gospell continued in the world, which still shalbe continued, so long as his church shall endure: for hee cã not, nor will not totally & finally

Posuit in nobis sermonẽ reconciliationis.

Ephes.4.

Christ neuer ceaseth sẽdyng messengers to the edifyeng of hys Church.

ly forsake hys Church, which is hys kyngdome.

False messengers. But as it then happened in the Apostles time, there crept in with them certayne Pseudolegati, false Apostles, and sinister teachers, which confounding together the law wyth the gospell: Moyses wyth Christ: mans merites with mercy: confidence in workes with Gods free grace and promises, laboured to peruert the course of thys blessed message sent to vs by the mouth of the Apostles: so hath there not lacked since that tyme in ỹ Church, some Pseudocatholici and false teachers, not sent of God to do hys message, but creping in craftely to lead a loytring life, some impudent, some negligent, some ignorant & blind, *hauing a zeale of God, but not after knowledge*, as S. Paul sayth, some preaching themselues, some preaching for benefices and promotions, some teaching before they haue learned, some speaking that they know not nor hauing experience whereof they speake, some also playne enemyes to the crosse of Christ, and subuerters of hys heauēly message: of which sort we haue had heretofore to much experience of late yeares when the Pope had the leading of thys Church of England.

Rom. 10.

But blessed be the God of all consolation, & father of our Lord Jesus, who hath visited vs frō an high with such mercy and grace, and hath raised vp such ministers and messengers of hys holy grace and gospell to his church, which so constātly accord and tune in one string together, to set forth the lyuely message and truth of Christes Gospell vnto you. Which you dayly do heare.

Which

which as it doth me good to ſee, ſo do I moſt hartely reioyce from the bottome of my hart and ſoule, and prayſe God wyth my harty thankes therefore. And yet neuertheles, to ſpeake the ſimple truth touching the preſent ſtate of thys our miniſtery, if I ſhould ſay ẏ nothing therein were à miſſe, I ſhould in deede blaunch and flatter to much. For who ſeeth not that many thys day enter into ẏ miniſtery, not as Gods meſſẽgers ſent of any meſſage from hym, but windyng in themſelues by hooke or crooke, or by ſome compound way, parting halfe ſtakes as it were betwene theyr patrons and them, and hauing eyther no arte to finde them, or no mynde to labour, make à trade of lyuing of the miniſtery, more to lyue at eaſe then to labour in Gods meſſage.

The miniſtery not cleare from abuſes.

Many other abuſes might be here recited, but I am not at thys tyme to complayne of any: but onely to preach Chriſt Jeſus crucified vnto you. And if there be any thyng in them further to be cõplained of, I leaue it to ẏ miniſters thẽſelues, or to theyr patrones that receaue thẽ, or to their Byſhops which induct them, to looke vpon it. But to our purpoſe: they that wyll be the true meſſengers of God, let them well conſider what theyr office is, whoſe meſſengers they are, and do their meſſage faythfully.

The office of miniſters was wont in the time of barbarous Popery, to be counted Orare, Predicare, Sacrificare to pray, to preach, and to ſacrifice. But they which allotted thoſe offices to the miniſtery, thought belike to bryng in ẏ Aaronicall,

The office of miniſters.

or leuitical priesthode againe, with their praying for ỹ sinnes of the people, & offring cõtinuall sacrifice for the same. As for prayer which they call
Orare. [Orare] I take that office as common to all Christen men, and not onely appropriate to the ministery, to pray I meane for sinnes. And as touching
Sacrificare. [Sacrificare] if they meane thereby to sacrifice Christes body of sinne: that office onely appertayneth to Christ, and to none other. But we which are entred now into the new testament, and are past from shadowes to the body, from legal significations, to spirite and truth, following the direction of Christes commission in hys gospell, do say wyth S. Paul, that the principall office
Prædicare. of the ministers of the new testament is, labo rare
1. Tim. 5. in verbo & doctrina, that is, *by word and doctrine to do Gods message, and to preach to the people*, sermonem quem posuit in illis, vel quem proposuit illis Deus, *the word which God hath put in their mouthes*, or which he hath left vnto them by his Apostles. Although
Diuers thinges incident to the office of ministers. beside this, diuers other duties are incident to ỹ order of ministers, as to minister ỹ Sacramẽtes, to pray, to offer thankesgeuing, to reproue, to cõfort, to lay on handes, to excommunicate. &c. yet the principall ende which chiefly concerneth the ministers of the new Testament, is, by preaching repentaunce and the glad message of the Gospel, to bryng all men to ỹ obedience of Christes fayth, for remission of sinnes.

And thus much cõcerning the function of ministers, whose office is (as you haue heard) to bee messengers or Ambassadours of Christ, in dispen-

sing

ſing the myſteries of his word. Now, touchyng the meſſage that is ſent by them vnto vs, let vs conſider what foloweth by the text. The wordes be theſe:

The meſſage ſent, what it is.

> Euen as God deſiryng you by vs, we pray you, for Chriſtes ſake, or in Chriſtes behalfe, that you will be reconciled vnto God. &c.

Here now commeth in the ioyfull meſſage and glad tydinges of the Goſpel, which S. Paul calleth Sermonem reconciliationis, *the word of reconcilement*. Wherein is to be explaned vnto you in order and diſtinctly, firſt what this reconcilement is, betwene whō it is, by whō it cōmeth, wyth all ſuch things as wel going before, as which folow after it. But firſt, for ſomuch as the preaching of reconciliation importeth à variance or diuiſion betwene God and vs goyng before: let vs ſomethyng entreate of the ſame, and put you in remēbraunce of that miſerable thraldome wherwith we were once oppreſſed, lying vnder the greuous wrath of God (which in my minde is much nedefull of all Chriſten men throughly to be conſidered) & compare the ſame to the ſtate which we are now called vnto. For els how ſhal we reioyce at Gods grace, if we feele not before hys iudgement? or what thākes can they geue for the gift, which neuer vnderſtand what lacke they had? what paſſeth he for heauē, which feeleth no hel? or who careth for the phiſition, but he that is ſicke?

Sermo reconciliationis.

Variaunce betwene God and man, conſidered.

And though I know there bee à good ſort of godly mournyng ſoules in Sion, which lye gro-

Preaching of Gods feare necessary in these dayes.

nyng vnder the feare of Gods heauy indignatiõ, and neede rather with boldnes to be refreshed, then with more feare to be deiected: yet notwithstandyng for somuch as the greater sorte commõly haue their cogitations otherwise occupyed, some not touched with any sorrow, some not examining their consciẽces nor feeling their wound, some not tasting any hell, some not caryng for any God, to helpe therefore such senseles soules, and to rouse thẽ a little out of their careles sleepe of securitie, let vs enter into some consideration of our damnable and cursed state, wherin all we once did & yet do stand by nature, all such (I say) as are not yet recõciled in Christ. For what cã be more greuous and horrible then the creature to be sundred and parted from the grace and good will of his creator and maker: to lacke his protection: to sustaine his wrath: to be outlawed from our owne countrey of Paradise, where we were first created: to be cut from him, without whom nothyng can do vs good, & we good for nothing: For if all goodues be in him, what cã be without him but ỹ is euill: If life leaue vs, what remayneth but death: If God forsake vs, what receiueth vs but the deuill, author of all mischief and fountaine of all calamitie: Of whose miserable dominion ouer vs, we haue felt and tasted to much already.

The miserable state of man without Christ.

Man in his most felicity in this world, is but a miserable thyng.

Now take a man in all his abundance of riches, treasures & pleasures, florishyng in his most felicitie, brauery, & prosperity: let him be, if ye wil, an other Polycrates of this world, what is he of

is

him ſelf but a carcaſe, a caitife, a ſubiect of ſathã, a pray to death, reioyſing and laughing in this world, but yet as one ẏ laugheth in his dreame, & waketh in ſorrow, fraught full of feares & cares of mynde, blynde in ſoule, not knowyng to day what will happẽ to morow, voyde of all inward reſt and peace of conſcience, mortall, mutable, miſerable, wrapt in wretchednes, prone to all wickednes, whoſe beginnyng is in trauaile, his ſtandyng vncertaine, his end is corruption, briefly as one liuing in death, & dead beyng aliue. For how is he aliue, that is dead to God? Let the dead (ſaith our Sauiour) go bury the dead. &c. ſpeakyng of thẽ which lyued, and yet to God were dead. And how cã we be els but dead to God, except we be brought and reconciled by Chriſt to God? Math. 7.

And yet for all this, ſuch is our dulnes that either we feele not what it is to lacke the Lord, or our wilfulnes ſuch, that we care not for that we lacke. But how ſoeuer it be, that either we will not or cã not ſee, the end of all thynges declareth what a miſerable thyng it is the creature to be diuided from his creator. In whom as euery thyng hath his beyng: ſo not to be in him is to be in deede nothing: whom once we had, afterward loſt hym, and in loſyng him, haue loſt with hym all things. By creation firſt we had him, by trãſgreſſion afterward we loſt hym, and all through the meanes of our great γενάρχης Adam: who by his diſobedient preſumption brought this wofull diuiſion betwene God and vs. Wherupon hath enſued all this rufull ruine of the whole creature

Man caſt away from God.

Diuiſion betwene God and man by Adam the firſt man.

and nature of man, beyng secluded from Gods fauour and protection, and geuen ouer to death and to hym that hath power of death, that is, to Sathan, which euer since hath had dominion ouer vs.

And thus may you see (good Christian audience) the sorrowfull state and condition of mankynd, fallen from his originall felicitie wherin he was first plãted, not into à pecke of troubles, but into a hell full of all miseries, into vtter desolatiõ, and destruction, death and dãnatiõ, & all through the transgression of one. Out of whose roote first springeth thys publicke infection of our nature which we call originall sinne, prone to all corruption, destitute of grace and righteousnes, and voyde of all goodnes: which originall canker hangyng in our flesh, draweth vs from God and all goodnes. Wherof S. Paul in hys letter to the Romanes, complaineth thus and sayth: *That he knoweth and feeleth that in him*, that is to say, *in his flesh there is no goodnes dwellyng. &c.* And agayne, where he sayth: *I see an other law in my members rebellyng agaynst the law of my mynde, captiuyng me. &c.* Rom. 7. And this originall sinne is called Peccatum in nobis inhabitans, *sinne dwellyng or lurkyng in vs. &c.* Wherby we haue to vnderstãd, that beside our outward actions which burst out into opẽ sinne, there lurketh also inwardly in the bottome of our nature a priuy fomes, a breeder of sinne, an originall infection, or (as we may call it) a priuy sparcle of the Serpentes seede, infectyng our nature and drawyng vs from all heauenly

Originall sinne.

Rom. 7.

Ibidem.

dispo-

disposition, to all earthly concupiscence.

Which lurkyng infection in vs, although it seeme but a small matter to many, and especially to the Papistes, who vse to much to extenuate it, and to make light therof: yet we must vnderstand that in Gods sight it appeareth a mighty matter, passing all other sinnes: who not onely looketh vpon our outward and manifest transgressions which we dayly commit agaynst hys law, but also considereth the person especially, & the crooked nature inwardly infected within vs (out of which issue forth these outward transgressions) and so punisheth the same wyth no lesse penalty then the outward sinnes against the law committed. Lyke as if a myghty hunter chasing the wilde wolfe, and happening vppon the wolfes denne, findeth there the young wolflinges which as yet neuer dyd no rauen: yet because of the same nature lurkyng in them, he vseth them no otherwyse then he doth the olde: Euen so let euery man repute hymselfe as touchyng hys fyrst byrth and outward man, as he originally descendeth of Adam, to be execrable vnto God, and not onely hys outward euill doinges, but also hys inward nature and very person before he beginne to worke, to be odious vnto hym.

The Papistes extenuate originall sinne.

Originall sinne no small matter in Gods sight.

Similitude.

The nature of mā odible to God before he beginne to sinne.

Which being well expended and weyed in our myndes, let vs then cast with our selues in what a miserable perplexity and wretched case we sine full creatures were & yet are, so many as be not yet reconciled agayne in Christ. For what can be

more miserable then man to be vnder the heauy wrath and displeasure of his God (as I sayd), the creature to be diuided from hys creator, the pot or vessell to be displeasant or in hatred wyth the potter! For what are we els, but as earthen pots in the handes of our God, which formed and created vs!

Variance a daungerous thing in al states, but betwen God and man most greuous.

Now if variance and debate breede such daungers and mischiefes amongest the creatures thẽselues whereseoeuer it commeth: what is to be thought of that discord which is betwene the sely creature and the creator hymselfe! In a common wealth we see what a wofull state there is, where the Prince wyth hys nobles, or the nobles with the commons can not agree. What a hell is in that house, where the husband & wyfe lyue together in continuall iarre! or who can abyde to lyue in that City, where the Citizens through ciuill dissentiõ are disseuered in sides among themselues, one fightyng agaynst an other! The consent of Musicke may teach vs, what an amiable thyng to nature it is to tune in one agreement of concord, and how contrary to nature discorde soundeth. In the body both of man and beast, where the elementall qualities and humors do not concord together in due proportion and conueniencie, lyke there can not consist. Briefly, if the wrath of a terrene kyng in thys earth, be death (as the wyse kyng speaketh in the Scripture): what is it then to be vnder the wrath of the almyghty kyng of all kynges, and God of all creatures!

Discorde decaieth all thinges.

Life standeth in cõcord.

The wrath of God, and the wrath of a king compared.

And

And vnder thys wrath of our Lord and God, all we mortall wretches for ſinne in vs (which God created not, but hateth in vs) were wofully wrapped (and as the Scripture ſpeaketh) Eramus natura filij iræ: *we were by nature the children of wrath.&c.* enemyes to God, diuided and ſundred from hym, and ſo continued a long tyme, euer ſince thys ſinnefull nature firſt tooke place in vs. For ſinne by nature gendreth wrath, and prouoketh iudgement: Iudgement by law miniſtreth death and damnation: wyth death entreth the Deuill, and wyth hym heapes of infinite myſeryes and calamityes. And in thys pickle lyeth man by nature, that is, all we that be Adams childzen. Let no man flatter hymſelfe, or thynke better of hymſelfe, that is, of hys owne originall nature, then is here declared. Neyther is here declared any other thing, then the Scripture it ſelf concludeth, *which concludeth vs altogether to be vnder ſinne. All our mouthes are ſtopped, and we deſtitute of the glory of God, ſtanding all at his mercy and grace. We haue all gone aſtray* (ſayth the Prophet Eſay) *euery man in hys owne wicked way.* Eſay 53. *And are all vnprofitable ſeruauntes* (ſayth Chriſt) *yea, when we haue done the beſt we can.* And if our beſt doynges be vnprofitable in the ſight of God to ſaluation, where then ſhall our euill deedes become?

Synne the roote of all myſery belongyng to man.

All thinges concluded vnder ſinne.

Rom. 3.

Eſay. 53.

Luke. 17.

Theſe premiſſes thus conſidered and concluded by the ſcriptures, as you haue heard: what ſhall we ſay (good Chriſtian audience and beloued brethrē?) Shall we now diſpayre, or is there no remedy, no hope nor helpe to be had? no truely

ly in our selues, in our selues (I say) none, none at all. For the iust iudgemēt of God must needes haue his course. Gods sentence once pronounced must needes procede. And as none of vs all was euer borne (Christ onely excepted) or is now lyuing, that carieth not the wound of originall sinne about hym: so is there none of vs all that possibly in hymselfe cā auoyd ỹ sentence of Gods terrible iustice: but death and cōdemnation wyll needes procede agaynst vs, vnder which sentēce and malediction we all, euery mothers sonne, as touching our selues, should haue perpetually cōtinued, had not a certayne deare good frend of ours, our singular good Lord and only patrone, a myghty capitayne stept in betwene, who to keepe of the blow from vs, bare the stroke of Gods heauy wrath on hys backe, and so deliuered vs from death, beyng for vs slaine hymselfe, and thereby *slew all enmity betwene God and vs, pacifiyng by the bloud of hys crosse, all thinges both in heauen and earth*, and so hath purchased this blessed and happy reconciliation betwene hys heauenly father and vs earthly creatures.

Man by nature vnder malediction.

How benediction and grace commeth in. Ephes. 2. Colos. 1.

And as he hath purchased it: so hath he sent tidynges of the same here by hys Apostle S. Paul, and by all his other Apostles, all about, throughout the whole world, to euery creature. Whereof Esay thus speaketh, meruayling and reioysing at the comming of these messengers: *How fayre (sayth he) be the feete vpon the mountaynes, of hym that bringeth tydinges, and preacheth peace, bringeth tidinges of good things, and preacheth saluation, saying to Sion: Thy*

The message of grace begynneth.

Esay. 52.

God

God ſhall raigne.&c. Eſay.52. Which prophecy you ſee here verified by the preaching of theſe Apoſtles: and not onely by them, but by other alſo, whom Chriſt our Sauiour ceaſeth not continually from tyme to tyme to ſtirre vp in hys Church to bee hys meſſengers and Legates Apoſtolicall: who now commyng to you alſo Londoners, as S.Paul did to the Corrinthyans, wyth the ſame wordes do ſpeake alſo to you ſaying: *We pray you for Chriſtes ſake that ye will be reconciled vnto God.&c.*

Gods meſſage to Lōdoners.

Whereby all mourning ſoules, where ſoeuer you are, or what ſoeuer you be, that labour and be burdened, may note for your cōfort, how not onely the Lord offeth him ſelfe ready to bee recōciled, to you if you be willyng: but alſo louingly and moſt gently ſendeth forth his ſeruaunts to entreate you to be reconciled vnto him. As who would ſay: In God there is no let, but you may boldly come and be reconciled, whoſo euer deſireth to be at peace with him: onely let there be no ſtay in you. Be you willyng to be reconciled, and you ſhall ſpede: come and you ſhall be receiued: hold out your hand to take what hee will geue, and you ſhall haue. What more can you deſire? And yet moreouer to encourage you to come to him, not onely he offreth him ſelfe ready at your ſutes to be entreated, but alſo ſendeth abroad his meſſēgers to entreate you, to come and be reconciled to him.

God offreth hym ſelfe to be reconciled to vs.

And further, leſt ye ſhould thinke thoſe meſſengers to come in their owne name, and ſo re-

The Apostle adiureth vs in Christes name to be reconciled.

gard them ẏ lesse, marke what S. Paul addeth moreouer, and how he not onely prayeth them, but also in a maner adiuryng them: *We pray you* (sayth he) pro Christo, *for Christes sake*, as though he would say: as you loue Christ, and will do any thyng for his cause which hath so dearely bought you; we pray you, not for our selues but in the name of Christ, ẏ you will be recōciled vnto God.

And yet neither is this also enough, which notwithstandyng is so much as may make vs all to maruell at his mercyes. But marke moreouer the speach of the holy ghost, and consider the excedyng tendernes of the vnspeakable benignitie of our God. We were the offenders, and he the partie that was offended: we his creatures, and he our maker: we the first breakers from him, & yet all this notwithstandyng, such is the passyng and more then fatherly richnes of his grace, that he not onely offreth and sendeth vnto vs, yea adiureth vs in hys owne sonnes name: but also, which is more then all that can be most, euen the same God prayeth vs, euen him selfe, euen vs I say, such misers and damnable wretches, that we will come and be agreed with him: for so the tenour of our text in playne wordes purporteth, where he sayth: *Euen as God him selfe praying you by vs, we pray you for Christes sake, that you will be reconciled vnto G O D. &c.* Here is offendyng, and yet here is praying and praying agayne. O gentlenes, O kyndnes. Man first began the diuision: and God begynneth first the reconciliation. God prayeth, Christ prayeth, and the Apostle prayeth.

God offereth, sendeth, inuiteth, yea prayeth vs him selfe to be agreed with him.

prayeth. Man offendeth and hath forfeited hys soule to the deuill, and yet is prayed. He that should pray to be forgeuen, is prayed to be content to be forgeuen. What should we here say or thincke (welbeloued Corinthiãs here of London) but cry out with the wordes of Nazianzene: ὦ τοῦ τάχους τῆς Φιλανθρωπίας: ὦ τῆς εὐκολίας τοῦ συναλλάγματος. that is, O the readynes of Gods gracious loue: O the easines of his exorable reconcilement. &c.

Nazianz: εἰς τὸ ἅγιον βαπτισμα.

Although it be not in my vtterance, nor in no mortall tounge to expresse the fulnes of these deepe & profound mysteries of spirituall thinges: yet by that as I could declare, somewhat you heard, and more may conceiue with your selues, first of the horrible wrath of God, and his district seueritie agaynst sinne, with all such penalties, plagues, and punishmentes due for the same, declared vnto you. After that you heard agayne of the singular and superabondant greatnes of his fatherly tendernes toward vs, who so willyngly, so kindely, not onely offreth his recõciliation, but also inuiteth vs, yea prayeth vs to be reconciled to hym.

Gods gracious tendernes to vs, considered.

Now, what this reconciliation is, and what great thynges come therof, it foloweth likewise to be cõsidered. Which albeit it can not so amply be described to you as it is in it selfe, yet by similitudes and examples partly it may be conceaued. For as we see in a worldly gouernement, when any subiect is vnder the indignation and displeasure of his prince, his state is miserable, his minde

Similitude.

vnquiet, fraught full of feare, and dread, hys hart out of comfort, in his life no safety, but lyuyng like a dead man: briefly no calamitie lacketh, where the wrath of a Prince hangeth. But if the trespasse be pardoned, and displeasure remoued, thē feare departeth, hope reuiueth, comfort commeth, and life begynneth to looke vp. Euen so, or rather much more then so, it is betwene GOD and man. For so long as we were vnder wrath, there was nothyng in mā but death, dread, damnation, hell, malediction, the tyranny of Sathan, vnquietnes: in summe, all the miseries of hell were heaped vppon the poore soule of man. But after it pleased the goodnes of our God to turne from vs his wrath, and to receiue vs agayne to fauour: now all is turned, our feare to hope: death to life: damnatiō to saluation: hell to heauen: malediction to blesse: the power of Sathan dissolued: care to comfort: and in summe, all the felicities, so many as Paradise can hold, do now belong to man.

Gods reconciliation cause of all mans felicitie.

But what should I set forth the high amplitude of this heauenly reconciliation of our Lord by earthly similitudes, which by no comparison of man can be expressed? For in mans agreement, though the prince be recōciled neuer so well with the subiect, yet it may happen that the agreemēt may breake of agayne shortly after. Agayne, the reconcilement that is betwene man and man, is commonly but for that one trespasse which bred the variance: which beyng forgeuen, agreement cōmeth. So is it not betwene God and vs. Neither

ther is his reconciliation so variable or inconstant as altereth by dayes or tymes: but is the receiuyng of mankinde into the eternall fauour and mercy of GOD, euen the same which Esay the Prophet, cap. 54. speaketh of in these wordes, saying: *For a little moment of tyme I haue left thee, but in great mercyes I will gather thee. In a moment of my indignation, I haue hyd my face a while from thee: but in my euerlastyng mercy, I haue pitied thee, sayth the redemer thy Lord. &c.*

Reconcilia-tiō of God what it is.

Esay. 54.

This reconciliation now to be defined, is ỳ receiuing againe of man into the perpetuall fauour of God, purchased by Christ to all them, that by fayth and repentance come vnto hym. Which eternall fauour of God, as we shewed before to be freely offred vnto vs: so now remaineth further to be explaned, what fauour this is, how it is perpetuall, by what cause it commeth, and to whom it belongeth. Touchyng the first, to declare what fauour this is whereunto we are receiued, here is to be vnderstand by the meanyng of S. Paul, this fauour to bee that which is contrary to the wrath, And malediction which went before for sinne: for as that malediction did threaten vnto vs eternall reiection, vnder which we were and should perpetually haue cōtinued had it not bene stopped: so is this reconcilement a receiuyng agayne into eternall acceptation, which perpetually doth and shall continue for Christes sake, to all faythfull beleuers in hym. And this fauour I call perpetuall in respect of time: for that God promiseth neuer to remember, nor to impute our

Reconcilia-tiō defined.

The fauor of God what it is, and how it is perpetuall.

sinnes any more for Christes sake. Ieremy, cap. 31.
Ierem. 31. And hereof springeth the fountaine of perpetuall remission, promised in the xiij. chapter of the Prophete Zacharie: where he sayth: *In that day shalbe opē to the house of Dauid, and to the dwellers of Hierusalē, a fountaine to the clensing away of sinne,* & menstrui. &c.
Zacha. 13.

Where note how the Prophet sayth: *In that day. &c.* assignyng not diuers and sundry dayes when Christes body should be offred for sinne: but signifiyng that one day should come, when that Lambe and sacrifice which was slayne from the beginnyng of the world in Gods determinatiō, & afterward was offered actually once & no more, should suffice to purge the sinnes and filthynes of all the dwellers in Hierusalem, that is, of all such as retayne to hym by fayth. And thus haue you the cause of remission of sinnes to be onely the sacrifice of Christes body offred vp to God, not euery day, but in one appointed day, which we call good friday: for the which sacrifice sake God hath assured hys promyse to all and singular persons that shall come or seeke to hys sonne by fayth, to geue them free forgeuenes, and neuer to remember, nor impute theyr sinnes to them any more.

Christes body once offred for sinne, and no more.

And herein standeth the difference betwene the Popes doctrine and ours. For he holdeth that the sacrifice of Christes body not one day, but euery day is to be offred for sinne. Contrary, we with the Scriptures affirme, remission of sinnes to be the effect onely of one cause, that is, of Christes bloud our Sauiour, sacrificed once on goodfriday vpon the Crosse (and neuer els)

Difference betwen the Popes doctrine & the scripture.

els) to take away all malediction of sinne for ever, as well for them that were before hys passion, as them that should follow after. And that is it that the scripture sayth: *The Lambe to be slayne frō the beginning of the world* (and so is he slaine to ẏ latter ende): meaning thereby ẏ vertue and power of that sacrifice to extend vniuersally to al times, to all men, and to all kynde of sinnes, from the beginning to the end of the world for euer: So that on Christes part, the cause only which worketh reconciliation and remission of sinnes, is hys onely death & bloudsheding once sacrificed actually (and neuer els) vpō good friday. On our parts ẏ cause onely that worketh this reconciliatiō and remission, and is of vs required, is not to offer vp thys body agayne for a dayly sacrifice to God: but onely to beleue faithfully and obediently vpon hym that was sacrificed for vs, and so by fayth to apply the merites of hys passion to vs. And to thys fayth God hath promised perpetuall remission of our sinnes, according to the manifest testimony of the scripture, where it is in the actes of the Apostles thus expressed: *That to hym all the Prophetes beare witnes, all men to receaue remission of sinnes by hym, whosoeuer beleue in hys name &c.* Againe, Actes. 16. *Beleue in the Lord Iesus and thou shalt be saued and thy whole house. &c.* Peter & Paul say not: Offer Christes body for a dayly sacrifice to God: but, onely beleue in hym and thou shalt be saued. And thus much hetherto concerning reconciliation, what it is, how it is perpetuall, what is the onely cause therof, and to whom it belongeth: wher-

The lambe slaine from the beginning, what it meaneth.

The cause of remissiō of sinnes on Christes part.

The cause of remissiō of sinnes on mans part.

Actes. 10.

Actes. 16.

of moze ſhall be ſayd (Chriſt willing) anone.

Gods reconciliatiõ includeth not onely remiſſion of our ſinnes, but alſo acceptation of the perſon of man.

Now as touching thys reconciliation and fauour of God afozeſayd, as it reacheth to the free remiſſion of all men and to all tymes, as well befoze as after: ſo mozeouer this is to be added, and worthy to be noted, that not onely it reacheth to our ſinnes, but extendeth to the acceptation of of the nature & perſon alſo of mã: ſo that thzough thys reconcilement, not only our ſinnes are done away: but alſo the perſon of man, which befoze was execrable vnto God, is now accepted, which befoze was odious, is now beloued, which befoze was vnpure and vncleance, is now purified, regenerated, and chaũged as into an other perſon, and as ye would ſay, made a new man in the ſight of God: not becauſe the new lyfe of a man maketh the man new in Gods ſight: but becauſe the man beyng firſt made new, and regenerated by reconciliation, bzingeth fozth afterward a new lyfe.

Regeneration.

And here commeth in that which we call regeneratiõ, oz new byzth, not in beyng altered into any new bodely ſubſtance frõ that we were: but in beyng turned by reconciliation into a new ſtate of fauour and grace, as who befoze were dead to God, damnable creatures, and childzen of wzath: but now are accepted, purged, and iuſtified from ỹ maledictiõ aſwell of oziginall ſinne as actuall: which befoze tymes were ſeparated from God, but now reſtozed agayne to grace and fauour, euen the ſame fauour of God, wherein Adam ſtoode befoze hys fall in paradiſe.

Mã reſtored to the ſame fauour of God, which Adam had befoze his fall in paradiſe.

Of

Of thys regeneratiõ we read in many places of ỹ ſcripture, which geue vs to vnderſtand thys our new regenerate byrth to be referred not ſo much to the outward actes of lyfe, as chiefly to ỹ perſon and nature of mã, altered & chaunged into a new ſtate of grace and fauour wyth God by ſpirituall reconciliation, yea before he begynne to worke any good action. Whereupon afterward folow the fruites of new life, which we call good workes, and are called good, not ſo much for the worthynes of the action done, as for the worthynes of ỹ perſon the doer thereof, which is a faithfull Chriſtian reconciled in Chriſt to God. And thereof take good workes their goodnes, beyng not onely accepted for good, but alſo imputed in ſcripture ſometymes to merite: as where Chriſt our Sauiour ſayth: *I was hungry and ye fedde me, I was in priſon, and you viſited me: Come therefore and poſſeſſe the kingdome. &c.* Math.25. Not that the valew of the worke deſerueth that imputation, but that the worke is ſo imputed for the fayth of the perſon: for els let an infidell do the ſame, or more to, and all is ſinne that he doth. But let the Chriſtian do, be the thing neuer ſo ſimple, if it be good it is accepted, and if it be otherwyſe, yet is it remitted, ſo that in à briefe ſumme, the order of all thys thus ſtandeth: Firſt commeth Chriſt crucified and offered for vs: wyth hym commeth fayth apprehending hym: wyth fayth enſueth reconciliation or iuſtification, through ỹ promyſe: wherby man beyng reconciled vnto God (which before was reiected) is made now à new creature,

Mat.23.

Chriſt.
Fayth.
Reconciliation, or Iuſtification.

Regeneration.

New obedience.

Acceptatiō of good workes.

Remission of sinnes.

The goldē chayne of saluation.

because he is set now in a new stocke: and this is called regeneration. After regeneratiō of the person (which is accepted for hys fayth) foloweth then ỹ fruits of new obediēce, which be accepted for the faythfull person: but because our new obedience is alwayes and in all men imperfect, and falleth many tymes into disobedience through fraylty of flesh, for a remedy thereof followeth remission of sinnes. And thus haue you the golden chayne of our saluation: First beginnyng wyth Christ: then commeth fayth: then foloweth reconciliation, or iustication: wyth it commeth regeneration: after which ensueth new obedience, or mortification, wyth acception of good workes: Last of all commeth remission of sinnes and maketh all sure.

Remission of sinnes.

Touchyng which remission of synnes, here is further to be noted: First that thys remission is not onely of such synnes as go before Baptisme or regeneration: but also of all such which a man repenteth hym of wyth fayth, from the begynnyng tyll the end of hys lyfe. Secondly is to be vnderstand, that thys remission is not onely for all actuall synnes which man commytteth, but also for originall synne which nature bryngeth. Thyrdly, neyther must we thynke thys remission of the new testament to be lyke to the remission of synnes practised in the old law, which stoode by sacrifces. Wherin thys difference there is: Fyrst that that remission which was by sacrifices, serued not for all synnes, nor for such as were to come, but onely for such synnes as were

before

before the sacrifyce: so that whensoeuer any new synne followed, new sacrifices were requyred. Secondly, that remission stoode onely for actual synne, and not for originall. Thyrdly in that Legall or temporall remission is moreouer to be noted, that sacrifyce for synne was then but a thyng typicall, so that albeit the crime for which the sacrifice was offered was done away, yet the person notwythstandyng remayned styll vnder death and the penalty of originall synne pronoũced agaynst Adam and all hys posterity. Briefly in one word to conclude, betwene thys remissiõ of the new Testament and that of the olde, so much difference there is, as is betwene temporal thynges and eternall. Of which difference let vs heare what the Prophet Ieremy teacheth vs, saying: *Behold the dayes shall come, saith the Lord, and I shal make a new couenaunt wyth the house of Israell, and the house of Iuda, not after the couenaunt which I made wyth their fathers when I brought them out of Egypt with strõg hand, and they transgressed my couenaunt, but this shalbe the couenaunt that I will make with the house of Israel: After those dayes, sayth the Lord, Iwyll geue my law within them, and in their hart I will write it, and I will be theyr God, and they my people. &c. For I will haue mercy of their iniquities, and their sinnes I will neuer more remember.* &c. Ieremy. 31.

Difference betwen remission of sinnes in ỹ new & olde Testament and in the old.

Ieremy chapt. 31.

By these wordes of ỹ Prophet, if they be well marked, we haue to learne a manifest difference betwene the old couenaunt, and the new: and what the grace is of the new Testament, especially cõcernyng remission of sinnes: which sinnes

hee sayth shall neuer more be remembred, meanyng that the day should come when God will set such a sacrifice for sinne, which shall giue a perpetuall remedy for euer: so ỹ although sinne shall nede dayly to be helped, yet no more sacrifices should nede, but that one should serue and suffice for euer. Whereby we see remission of sinnes to stand otherwise now then it dyd then. For in the old law although sinnes were purged after a sorte, by sacrifices and bloud of beastes: yet that remission lasted not for euer, but for certayne tymes, so that new sinnes euer required new sacrifices.

The sacrifice of the Popish Masse confuted.

Wherin appeareth the pernicious abuse of the dayly sacrifice of the popes Masse, most false and contrary to all Scripture, vtterly subuerting the truth of Gods couenaunt and Testament. For if sinne should nede dayly purgation by dayly sacrificyng, as it did before, what difference then make we betwene the new Testament and the old, betwene the Christians and the Iewes? Or if Christes body once sacrificed for sinne can not serue except it bee dayly sacrificed for purgation therof, where is then this euerlastyng reconciliation taught by the Apostles? or where is this neuer remẽbryng of our sinnes any more, promised by ỹ Prophetes? how is that wounde cured for euer, which euery day nedeth a new plaster? Briefly, how hath he made thẽ perfect with one oblatiõ for euer which be sanctified, if Christ once offered suffice not, but euery day must be offered afresh? what perfectiõ is in that which euery day

Heb 10.

is

is new to begyn! If ſinne (maledictiō of ſinne I meane) be not once taken away for euer, how thē hath Chriſt made vs perfect for euer! Heb.10. or how hath he found out eternall redemption by once offeryng hym ſelfe for vs! Heb.9. For what is eternall redemption els, but eternall remiſſion of ſinnes! Now, where remiſſiō of ſinnes is, and the ſame remiſſion eternall, what nedeth any more hoſtes or oblatiōs for ſinne! as the Apoſtle playnly teſtifieth, ſaying: Vbi peccatorū eſt remiſſio, iam non eſt amplius oblatio pro peccato. i. *Where remiſsion of ſinnes is, there is no more oblatiō for ſinne. &c.* Heb.10.

Let vs reaſon now then with theſe ſacrificyng Prieſtes of the Popes law, after their own diſtinctions. A continuall or dayly ſacrifice ſay they, muſt euer remaine in the Church. For what purpoſe, I aſke! For remiſſion of ſinnes, ſay they. So had the Iewes in the old law contnuall and dayly ſacrifices for remiſſion of ſinne remayning amonges them alſo. What difference is now betwene the new Teſtament & the old, if the daunger of ſinne remaine in both Teſtamentes alike, to be done away by continuall reiteration of ſacrifices! Or if there muſt nedes be a differēce, let them ſhew what difference it is, or wherin it cōſiſteth els but onely in ỹ cauſe of remiſſiō: which in the new Teſtament ſtandeth one for euer, in the old Teſtament it is dayly repeted by renewyng of ſacrifices. Of the which cauſe the Apoſtle to ỹ Hebrues, ſpeakyng of Chriſt Jeſus crucified, and conſummated, addeth moreouer, and ſayth: factus omnibus obtēperātibus ſibi, cauſa æternæ ſalu-

The cauſe of doing away ſinne diſcuſſed.

tis,&c.i.*Was made to all which obey him, the cause of eter-*
Heb.5. *nall saluation.&c.* Heb.5. By the which wordes we are taught the cause of remission of sinnes to be the onely body of Christ offered for vs, & the same body to be once offered & neuer more, as in the same Epistle foloweth in these wordes declared: Nunc autem semel in instante consummatione, &c. *Now hath he once appeared in this latter consummation of the world, to the destruction of sinne by hys owne oblation.*
Heb.9. *&c.* Heb.9. Whereby we haue to note, that as the once appearyng of Christ is the onely cause of destruction of sinne, and remission not to be sought at any other cause but that alone: so is their doctrine vayne which require any more appearinges of Christ to remit sinne, then onely the same. And thus appeareth the true difference betwene remission in the old law, and in the new: wherof the one which stode by renewing of sacrifices was temporall, the other is perfect and perpetuall, perfect I meane as touchyng the cause of puttyng away sinne, which once done standeth for euer.

But here come they with a blynd distinction of [bloudy and vnbloudy] and say, that in the Iewes law they offered the bloud of goates and calues, and of other diuers sortes of beastes: but in the new law they offer continually one sacrifice and no moe, which is the body of Christ, and that after an vnbloudy sort. Whereunto I aunswere: first if they haue the body of Christ, let them offer it. But they which read the Scriptures do see & know that Christes

Distinction of the Papistes.

body

body is not here to be offered: Unles they meane the members of hys mysticall body here in earth, which they sacrifice euery day with such store of bloud, as is pityfull to see: but els ỹ true body of Christ in deede ỹ Scripture placeth to be in heauen, and not in earth. Once it was in the handes of sinners and was offered of them, but now he is out of their handes, and past all mens reach to be offered any more. Wherefore, where they say, they offer the body of Christ, that is but à phantasie. For as the presence of the body here ceaseth, so ceaseth the offeryng therof also.

How the Papistes do sacrifice Christes body euery day with bloud.

Now, although his bodely presence were here: yet is he not to be offered to appease Gods wrath for sinne any more. For first, none can offer the body of Christ for sinne to his father, but himself: because in the new Testament to offer for synne, requireth a Priest which is immaculate, inpolluted, and segregated from sinners, as we read Hebr. 7. Talis enim decebat vt nobis esset pontifex, sanctus, innocẽs. &c. i. *For so it behoued, that our Bishop for vs should be holy, innocent. &c.* and agayne: Sermo autem iurisiurandi, qui post legem esset. &c. that is: *But the word of the othe which foloweth after the old law, appointed his sonne to bee our perfect Priest for euer. &c.* Hebr. 7. Secondly by the types of the old law Christ can not be offered for sinne but it must bee without the tentes by the law, or els his sacrifice cã not aunswere to ỹ law. Thyrdly, when soeuer Christ is offered for the pacifiyng of Gods wrath for sinne, it must be vppon the crosse. For so we read. Colos. 1. *Pacifiyng all thynges by the bloud of his*

Heb. 7.

Colos. 1.

croſſe, all things both in heauē and in earth. &c. Fourthly, it muſt be alſo with bloud, for by ẏ Scripture, *Without effuſion of bloud there is no remiſſion. &c.* Hebr. 9. Fiftely, where they ſay, they offer no mo ſacrifices but one, which is the body of Chriſt: that is not ynough, for aſmuch as the Scripture requireth not onely the hoaſte to be one, but the tyme alſo to be one. For probation whereof we haue the playne wordes of Scripture. Heb. 7. where the Apoſtle ſpeaketh of offering for ẏ ſinnes of ẏ people: *for that* (ſayth he) *he hath done once, offering hymſelfe. &c.* Heb. 7. Alſo chap. 9. where the ſame Apoſtle comparyng Chriſt entryng wyth hys ſacrifyce wyth the hygh prieſt in the olde law, entring into the ſecret tabernacle once a yeare, at laſt concludeth and ſayth: Sic et Chriſtus ſemel oblatus eſt ad multorum tollenda peccata. &c. *So alſo Chriſt* (ſayth he) *was once offered for the doing away the ſinnes of many. &c.* Againe, in the ſame chapter, excluding all offeringes of Chriſt ſauing one, he ſayth: *Not that he ſhould offer hymſelfe at tymes as the high prieſt did: but once for the doing away of ſinne he appeared by his owne oblation. &c.* Heb. 9. Sixtly, where they pretend to offer the body of Chriſt dayly: I aſke, to whom? They will ſay to ẏ father. Wherefore? To pacify hys iudgement for ſinne. Whereunto I aunſwere wyth the Goſpell: that nedeth not, forſomuch as the Goſpell witneſſeth, *that the father now iudgeth no man any more, but hath geuen all iudgement to his crucified Chriſt.* Iohn. 5. Item, *hath geuen to him power of all fleſh.* Ioh. 17. Itē, *hath geuē to him all power both in heauen and earth.* Math. vlt. Item,

One oblation & one tyme of offeryng for ſinne in the new Teſtament.

Hebr. 7.

Hebr. 9.

Iohn. 5.

Iohn. 17.

Mat. vlt.

Chriſt

Chriſt now draweth all things to hymſelfe. Iohn.12. Jtē, *he hath appointed hym iudge both of the quicke and of the dead.* Act. 10. Now if they ſay, they offer Chriſtes body to Chriſt himſelf for remiſſion of ſinne, that is abſurde and vayne. Iohn.12. Act. 10.

And thus much I thought neceſſary, hauing here to entreate of recõciliatiõ, to ſpeake againſt ẏ ſacrifice of ẏ Maſſe, forſomuch as theſe two cã not conſiſt together, but one muſt needes deſtroy the other. For if the reconciliatiõ of Gods fauour purchaſed by Chriſt once for vs be perfect & perpetuall, then this dayly ſacrificing for ſinne, is ſuperfluous. And if the ſame muſt needes be continued in the Church as à neceſſary remedy for appeaſing Gods wrath, and for expiation of ſinne from tyme to tyme, thẽ muſt the ſacrifice of Chriſtes prieſthoode be vnperfect, beyng of no more power & vertue to reconcile vs vnto God, then ẏ yearely and dayly ſacrifices of the Jewes, which euer required new ſacrifices to be done for ſinne. And where is then ẏ killyng of Gods wrath by ẏ bloud of Chriſt, ſpokẽ of. Colloſ.1? Where is ẏ pacifiyng of all thynges both in heauen and earth? Where is the difference betwen the old couenaũt and the new? or where is the neuer remembring of our ſinnes any more? where be then the goodly feete vpon the mountaines of them that bring vs meſſage of peace, of good tydinges, and of ſaluation? Eſa,52. Where is the day, or what day of Chriſt was it which Abraham ſaw and reioyſed? or where is the one oblation, and that once offered, which bringeth eternall redẽption? Heb.9?10 Reconciliation, and the dayly ſacrifice of the Maſſe can not ſtand together. Eſay.52.

Ephe.4. Where is then captiuity led away captiue? Ephe.
Gen.3. 4. Where is the breakyng of the serpentes head?
Isay.35. the ouerthrow of death? the victory of hell? the
hangyng vp of the handwrityng? where is the
vele broken which separated vs from God? the
euerlastyng myrth vpon the heades of them that
be in Sion? or the confident dwellyng of thē in
Ierem.23. Hierusalē, promysed in Ieremy.23. Ezech.34. Zach.
Ezech.34. 14? or where is the eternal righteousnes brought
Zaca.14. in by the Prophet Daniel, chap.9. if thys reconci-
Daniel.9. liation be not eternall?

Briefly to bring in any other sacrifices for sin, but onely the oblation of Christes bloud, and that once offered, taketh away the glad message and power of the Gospell, casteth mens myndes into a doubtfull wauering of their saluation, and finally dissolueth the whole harmony of the scriptures both propheticall and Apostolicall. For if ỹ Propheticall Lambe in the old law once slayne on the 14. day of the fyrst moneth, and hys bloud sprinkled, loosed the whole congregation out of the thraldome of Egypt, so that they were neuer brought into the same agayne: so the bloud of Christes crosse (to speake wyth the wordes of S. Paul) once offered lykewyse on the 14. day of the sayd fyrst moneth, dischargeth his whole vniuersall Church out of the bandes of hell and of the Deuill, and that perpetually, neuer to be reduced thether agayn. And yet notwithstandyng, as the Israelites being brought out of Egipt, whē they sinned agaynst God, were punished in the desert, and yet the promise of the plentifull land neuertheles

Daply sacrifice in the new Testament for sinne dissolueth the harmony of the whole scripture.

Exod.12.

theles ſtill went forward: euen ſo the elect members of Chriſtes Church after their deliueraunce, when they ſinne againſt God by fragility of weake fleſh, their ſinnes be puniſhed wyth temporall ſcourges in thys world, but yet the truth of Gods euerlaſting fauour ſtandeth for euer to all them that repent by fayth.

As touching therefore the dayly ſacrificing of Chriſtes body, as I proued before, ſo I repeate agayne and in one word conclude, that no ſacrifice of Chriſtes body cã ſerue for ſinne, but where Chriſt himſelfe is the Prieſt. Neither doth the Scripture admitte any ſacrifice propitiatory for ſinne, but where bloud is, and where the ſuffering goeth withall, and the hoaſt is conſumed without the tentes by ẏ fier of Gods iudgement.

The ſcripture admitteth no ſacrifice for ſinne but where Chriſt is the offerer, where bloud is, & where the hoaſt is cõſumed without the tentes.

Theſe thinges thus diſcourſed and proued by the Scriptures, to procede now in our text, ſeing almighty GOD ſo gently offereth vnto vs, (as ye haue heard good audience) let vs take that he geueth: ſeing he calleth ſo graciouſly, let vs come to hym: yea ſeing he prayeth ſo entirely, let vs graunt hys requeſt: and ſeyng ſo fatherly he ſpreadeth to vs the armes of his reconciliatiõ, let vs wyth the loſt ſonne returne home agayne to our father: briefly ſeing on his part there is nothing lacking that we can deſire, let vs now for our partes do that he deſireth of vs. What is that? Vt recõciliemini Deo, *that ye will for your partes be reconciled vnto God. &c.* How ſhould we be recõciled vnto God? Come to Chriſt, ſubmit your ſelues, and beleue in hym with a true fayth, and

you are reconciled to ỳ father. For so we read: *If any man serue me, him will my father honour*. Ioh.12.

Repentāce seeketh Christ.

And if ye haue not found this sonne, seeke for him by repentaunce. *Seeke* (sayth he) *and ye shall finde.*

Fayth findeth.

Repentaunce seeketh, faith findeth, and if ye haue found hym, hold him. And how should ye hold hym? Obey him, so ye shall hold hym, for faith requireth obedience.

Obedience holdeth.

Of this obedience we read,

Hebr, 5.

Heb.5. *He is made to all men that obey hym, cause of eternall saluation. &c.* By him God is reconciled to vs, though we offended. Now beyng reconciled, let vs obey & offend no more, lest his wrath agayne be kindled against vs.

A question.

What shall we say then? May we loose agayn this reconciliation? And how then standeth this fauour of God perpetuall which I spake of before, if it may be lost? Truth is, the fauour of God is perpetual to them, whom he receaueth to recōciliatiō: and yet albeit this fauour be perpetuall, we must not thinke therefore, that God ceaseth now to be angry with sinne, & that we may lyue now as we lyst. *For these thinges*, sayth S. Paul,

Whether mans reconciliation with God may be lost or not.

commeth the anger of God vppon the children of disobedience. &c. Ephes. 5.

Ephe. 5.

And yet neither agayne must we make such a fickle and vnstable thyng of this reconciliation of God, as though who soeuer sinneth, by and by were cancelled out of the booke of Gods reconcilement. For how should then the elect be saued, which fall some times as the reprobate do, and yet are not forsaken? *Whom the Lord loueth* (sayth the Scripture) *hee loueth to the ende:* and whō he receaueth lykewise he receaueth to

the

the end. Or where were then remiſſion of ſinnes perpetually promiſed to the reconciled, if frayltie of ſinnyng do breake the league of reconciliation? *Sinne* (ſayth S. Paul) *ſhal not preuayle ouer you.* Rom. 6. Also S. John ſayth: *And if you do ſinne, yet ye haue an aduocate with the father, and he is the propitiation for all our ſinnes. &c.* 1. Iohn. 2. Rom. 6 1. Iohn. 2.

Here therfore we muſt make à diſtinction of ſinners. Of whom ſome be repentant and vnfayning ſinners: ſome be vnrepentant. The repentant ſinner I call hym, who when he ſlydeth, doth it with à repugnance of will goyng before, and with à repentance of hart folowyng after. The vnpenitēt ſinner, as he maketh no reſiſtance before ſinne, ſo is he touched with no remorſe after folowyng, but taketh a delyte in that where of he ſhould lament. The penitent ſinner ſayth, I haue ſinned, but by Gods grace I will amende, & cōmit no more: the other ſaith, I haue ſinned, I do ſinne, and I will ſinne, who ſoeuer ſayth nay. The voyce of the one is: *That good that I would do, that I do not:* the voyce of the other is: the euill that I would do, that will I performe. In the fleſh of the one ſinne dwelleth, which S. Paul calleth peccatū inhabitans: but in the hart of the other ſinne raigneth, and beareth the whole rule. Rom. 7.

Aunſwere by a diſtinction.

Difference betwen the penitent & vnpenitēt.

The difference of theſe two ſinners cōſidered, I aunſwere now to the doubt, making thys diſtinction alſo of reconciliation, that as there be ij. ſortes of iuſtification: one before God, an other before man: ſo be there two ſortes of reconciliation: the one is effectuall with God, which S. Paul

calleth secundum propositum: the other is apparent onely before man. Now then as touching the repentant sinner, I say, that sinne in hym absolutely breaketh not reconciliation betwene God and man. For els where were remission of sinnes left to the Church for a remedy to keepe thys attonement perpetuall, if sinne did breake reconciliation? He that by vehemency of tentation and infirmity of flesh is fallen, or rather cast downe, willing to do better, but not able to do what he would, the infirmity of this Christen penitent obtaineth remission, breaketh not reconciliation, neither loseth grace, but rather doth illustrate grace, as Christ hymselfe resoluing thys
2.Cor.12. question, aunswereth to *S. Paul: My grace*, sayth he, *is enough for thee, for in thy infirmity my power is more declared. &c. 2. Cor 12.* And agayne, the Apostle
Rom.5. sayth: *Where sinne aboundeth, there superaboundeth grace. Rom. 5.* meaning that sinne, which is ioyned wyth repẽtaunce. But contrariwise, they which presumptuously & obstinatly without remorse or regard of hym whom they offend, take a pleasure & make a custome of sinne, & haue not (to vse S. Paules wordes) sinne dwelling in thẽ, but they rather dwell in sinne, and not onely do not resist the temptations of Sathã, but rather are tempters and Sathans to other to follow their sinful appetite: to such wilfull men, whom I account no men, but rather monsters of men, I say not that they in thus doyng do lose the reconcilemẽt of God, which they had: but that they neuer had this effectuall reconcilement wyth God, to lose,

nor

nor neuer shall, vnlesse they through earnest repẽtaunce, seeke to the sonne of God by fayth for remissiõ of their sinnes, and be truely reconciled vnto God by faythfull obedience.

By thys ye see that such as be sinners, not wilfull but penitent sinners, though by infirmity they sinne, yet do they not lose the gift of reconciliation. And why? For although they fall, yet they fall not vnder the law, but vnder grace, that is to say, though the office of the law is naturally to worke wrath: yet forsomuch as the person of the sinner is not vnder the law, therefore is he not vnder wrath, but in steede of wrath commeth reconciliatiõ, in steade of the law raigneth grace.

Seyng therfore such a loueday (louyng brethren) is made betwen God and you through the mediation of Christes Crosse, be ye now reconciled vnto God, as he is to you. And as ye see his fatherly kyndnes in offeryng hys reconciliation, you beyng in all the blame: do you likewise expresse the lyke gẽtlenes in reconcilyng your selues for his sake, neighbour to neighbour, one toward an other. Let all bitternes and wrath be farre from you, and let not the sunne go downe vpon your anger. Whẽ ye were offẽders to God, what he hath done & doth, ye se. So if your neighbours, equals, or inferiours haue offended you, or you them: stand not so much in your reputation to abase your selues, but either come, or send forth your messengers of peace, not onely to byd hym good morow or good euen, but thus say: Neighbour, I haue offended you & you me. Come ther-

Sinne absolutely doth not breake reconciliation.

1 Rom. 6.

Reconciliemini Deo.

Vt diligatis inuicé.

Reconciliation betwene man and man necessary.

fore, let vs be reconciled, and liue in loue and charitie lyke brethren in Christ, as Christ hath reconciled vs both vnto his father.

And thus as ye see God hath geuen hys owne sonne to death to reconcile you vnto hym: let it not be greuous to you, to geue and forgeue small matters to your neighbour, to nourish amity and agreement betwene hym & you, without which agreement I see not how mans lyfe can consist. First for so much as in this fragility of mans nature, it can not be auoyded but where society is, offenses will eyther be geuē or taken: some cause of grudge and variaunce will rise betwene man and man, man and wife, frend and frend, yea brother and brother that shall set them asunder.

Showers of dissention the deuils messengers.

Thē besides this, cōmeth in such a multitude of makebates, of flatterers, whisperers, clawbacks, backbiters, talecariers, sycophāts, & sclaundring tongues, sent out as Sathās messēgers, to cary & recary misreportes & false lyes, to sow the seede of dissēsiō betwixt one & an other, so that take away reconciliatiō, and it shal not be for any to liue together one with an other in this world.

Three sorts of men to blame in a commen wealth.

Some there be which vse to geue light eare to such whisperers and flatterers, and these are much to blame. Others there be as light of credit, that whatsoeuer they heare tolde, that they beleue, and so beleue the first tale, that they wyll not beleue the second, and these one eared mē be worse then the first, worthy to haue but one eare on their head, which will not heare with both. But ỳ third sort is worst of all, who being infla-

Light hearing of tales.

Light credite to false tales.

Light beleuing the

med

med by sinister reportes, after they haue once conceaued an inward grudge against their frend or neighbour, are so stiffe, so wayward, and so crabbed, that hardly or neuer they will be reconciled after. Such stoicall stomackes & vnsotiable natures, which neither liue here like Angels, nor yet remẽber thẽselues to be but men amongest men, are to be sent ad rempublicam Platonis, or to M. Mores Vtopia, eyther there to liue with themselues, or els where as none may liue to offend them. *With what measure ye meate to other, the same shal be mette againe to you*, saith the voyce of iustice. But here speaketh ẏ voyce of mercy and desireth you, that as God hath measured vnto you, so ye will measure to other. He is recõciled as you see vnto you, be you reconciled now one to an other. And if his reconcilemẽt be eternall, and in great matters, & for great offẽses, little can ye do, if in little trifles one of you will not beare with an other.

first task, not hearing the frend.

Luke. 6.

But peraduenture some will obiect and say: Syr, you preach much of reconciliation and agreement to be betwene God and vs, and that he hath receaued vs to his perpetual loue and fauour. But what reconciliatiõ this is you speake of, I can not tell: this I know, that I finde here misery & sorrow enough, I sweate, I trauaile, I carke and care. Of the sower bread of heauines, and bitter drinke of aduersity I lacke no store, tormoyled in troubles, pinched with pouerty, afflicted in conscience, burdened with sinnes, vexed with temptations, Sathan assaulteth me, hell feareth me, Gods iudgement accuseth me, sicke-

Obiection.

nes oppreſſeth me, and at laſt death conſumeth me to duſt and nothing: and where then is thys fauour and loue of God toward me, when I fele nothing here but the wrath of God vpon me?

Aunſwere to the obiection.

To aunſwere hereunto, I graunt (welbeloued) that thys is a ſore obiection in deede to fleſh and bloud, beyng not yet perfectly inſtructed in the knowledge and conſideration of Chriſtes kyngdome. Wherein you haue neede of two maner of helpes: whereof the one is in your preachers, the other is in your ſelues. Fyrſt and eſpecially your preachers had neede here to helpe in ſettyng forth the promiſes and glory of Chriſtes kingdome: wherby your hearers may be eſtabliſhed in the faith of hys word, and aſſured in hope of thynges to come. For els great and manyfold be the cauſes of diſcõfort dayly riſing, enough to beate downe a mans hart from hope of heauenly thynges: et ſenſus contrariorũ (ye know) fortis eſt et caro in nobis infirma, the ſenſe of cõtrary things is ſtrong in thys world, and fleſh in vs is feble. Beſydes thys, ỳ Deuyll ceaſeth not, hell gapeth, death rageth, cõſcience accuſeth, the law threatneth, Gods iuſtice terrifieth, hys punyſhmentes and roddes walke ſtyll from one to an other: euery day lightly bringeth ſome example, ſome ſpectacle or other of Gods terrible iudgementes before our faces. Here now the hart of man lyeth in great perplexity, comfortles, and diſtreſſed on euery ſide, ſcarſe able to take any breath of comfort, nor knowyng welnere whether to turne hym, vnleſſe you which be preachers and ſpirituall

Two remedies againſt weake faith, & diſcomfort of weake cõſciences.

The firſt remedy.

Exhortation to preachers, to preach forth the glad meſſage of the Goſpell.

tuall phisitions of the soule, minister to ỹ weake conscięce of man some confortatiue, or some cordiall restoratiue out of Gods mighty promises & heauenly message of Christes holy Gospell. Helpe therefore I beseech you, in opening to the people the promises of grace, the word of life, the gloryous treasures and abundant ryches, not of thys presẽt world here, but layd vp for vs hereafter in Christ to come: so that the fayth of the people beyng grounded vpon the sure rocke of Gods word and promises, may stand firme & vnmoueable agaynst all blastes of worldly temptations, wayting with hope for thinges, not here seene, but onely hoped for, and shalbe seene hereafter. And thus much for the ministers of Christes Gospell.

The second remedy.

Agayne, for you that be the hearers, it is also your part no lesse to geue diligent hearing vnto your preachers, and harken to the word of God, whereby you may learne to know the difference betwene thinges here present, & thinges to come: betwene this world which here standeth, and the world which hereafter followeth: betwene the kingdome of thys world, and the kingdome of Christ. Many there be which beholding the course of things here present, and setting all their delite & study therein, haue their eyes fixed vpon nothing els, beyng eyther so blynd that they see not, or els so wilfull that they passe not for things that be to come, but say eyther with the foolish Atheist in the Psalme, non est deus: or els with the fleshly Epicure, say as they were wont in ỹ time

Admonitiõ to Atheists and Epicures.

Nazianz. in orat. de baptiſmo.

of Nazianzen: ἐμοὶ δὸς τὸ παρὸν, θεῷ τὸ μέλλον. 1. geue me that is here preſent, and let God alone with that is to come &c. Theſe wretched perſons are both deceaued.

But they that be true Chriſtians and haue regard to their ſoules, muſt learne by their preachers, and vnderſtand by the Scriptures, that beſides this life, beſides this world, this kingdome, theſe thinges here preſent, there be other thinges and much greater thinges, an other life, an other kingdome, an other world to be looked for. Which two worldes or kingdomes, as they are contrary in effect and working, ſo the times of them muſt be diſtincted. For as the law hath his tyme, ſo hath grace hys tyme alſo: and as death hath his time to raigne here: ſo hath life his tyme to raigne likewiſe: and as wrath hath hys working yet a while: ſo reconciliation ſhall haue his time to worke hereafter: ſo that in this world remayneth troubles, vexations, toyle, labour, miſery, calamity, afflictions inward, afflictions outward, the body ſubiect to ſickneſs, the ſoule to temptations, the fleſh to death, the law yet ſtanding in his force, the ſame penalty of ſin pronoũced againſt Adam, ſtil taketh hold vpon vs. Briefly, the nature of euery thing in the ſame order, & vnder the ſame malediction wherein Adam left it, ſtill continueth and ſhall continue touching this outward body, ſo long as our old Adam liueth: looke for none other in this world, ſo perſwading your ſelues, that as there hath bene none heretofore, ſo is there none of you all here

Diſtinctiõ neceſſary to be conſidered between this preſẽt world, and the world to come.

preſent

present but away he shall, die he shall, and shall tast corruption.

And yet all this notwithstandyng, the Christen mã, albeit his case in this body be miserable, vnder wrath and punishment, death and malediction, yet is it true, that as he is vnder death, so is he also vnder life: as he is vnder wrath, so is he also vnder reconciliation: both vnder the law and vnder grace, vnder misery & yet in felicitie. And this distinction of tymes is good for euery Christen man to consider, which distinction is this: The wrath of God for synne toward his elect cõtinueth but à tyme, his fauour and reconciliation remaineth for euer, his punishments here be temporall, his promises be eternall. Euer night commeth mournyng, but in mournyng riseth myrth: Our goyng out is with teares, *but our returne agayne into Syon is with euerlastyng ioy vppon our heades.* Esay.35. Synne here reigneth, conscience accuseth, the law condemneth, death executeth, the deuil rageth. Thus the state of man here is miserable: but the tyme of this misery lasteth not, but is limited and barred.

Man is both vnder death and vnder life, vnder wrath, and vnder grace.

Tyme of punishmẽt lasteth to the end of this life, promises belong to the life to come. Esay.35.

This barre that cutteth of the tyme of these miseries is the passiõ of Christ our Sauiour, who hath purchased for vs à new life after this, à new world after this world, à new kyngdome, à new countrey, new possessions, new mansions, and all thynges new, not as they were before, but after à much better sort. Wherfore we hauyng and holdyng these promises of God, and hope of thynges to come, may comfort our soules, and reioyce

The tyme of the law limited.

Omnia noua facta sunt. 2.Cor.5.

in Gods fauour, not passing for this world, whether it geue prosperitie or aduersitie. If aduersitie come, let fayth hold hope, let hope worke paciẽce. With this hope Christ suffred ẏ crosse, and so entered into his glory. With this hope Paul with all the Apostles susteined tribulations, and reioysed in afflictions. Through the same hope so many holy Martyrs endured tormẽtes of death: and this may be called mans Passeouer. Euen so let vs also passe ouer the rough waues of this world, neither beyng deiected by aduersitie, nor yet puft vp with prosperitie, as men whom neither the euils of the world cã make worse, nor the goods of the world can make better. What soeuer therfore shall betyde vs in this world, and though we be corrected here for our sinnes (as happeneth most commõly to the elect) let vs not measure the state of our election thereby, nor thinke therfore to be cast out of fauour, or the league of our recõcilement to be brokẽ, remẽbryng what the scripture foretelleth vs, saying: *If they shall transgresse my preceptes, with roddes and scourges I will visite theyr iniquities: but my mercy I will neuer remoue away from them. &c.* So lõg as we cary this old Adam about, the penaltie of Adam foloweth vs, that is, we remaine vnder wretchednes, sinne, curse of ẏ law, death, and vnder the dominion of Sathan. But yet all this notwithstandyng, we haue an helper aboue them all, who when these haue done all they can, and the worst they can, when sinne hath accused, the law hath cõdemned, death hath stricken vs down, our graues haue swalowed vs, and the

Mans passeouer.

Aduersitie and prosperitie all one with a true Christian.

Psal. 88.

Where Satan endeth, there Christ beginneth.

the deuil hath ſhewed hys vtmoſt malice againſt vs, thē commeth he, and where theſe haue ended, there he begynneth to worke and ſhew forth the power of hys kyngdome, to iuſtifie the ſinner, to diſcharge the law, to reuiue the dead, to banquiſh the deuill, to wype all teares away, turnyng death to lyfe, mortalitie to immortalitie, darkenes to light, mourning to myrth, ſadnes to ſolace, briefly to make all thynges new of nothyng, *Accordyng to the operatiō of his power, wherwith he is able to ſubdue all thynges to him ſelfe.* Phil. 3.

Where this world endeth there Chriſtes kyngdome begynneth.

Phil. 3.

Thus therfore ponderyng wel ẏ difference betwen this preſēt world & the world that is hyd in Chriſt, let vs not regard ſo much what we are, but what we ſhalbe: not what we haue here, but what we ſhall haue: conſideryng with our ſelues that ẏ thynges which we looke for, are yet to come, & all that Chriſt dyed for, is yet to come, and belongeth not to this world. For the end of Chriſtes paſſions was not to make vs rich in this earth, that we ſhould become Lordes, Ladyes, or Princes here: that we ſhould be made honorable men, noble men, worſhypfull, or gentlemē, or that we ſhould abound in wealth and pleaſures of this world. Which of vs all either here preſent, or abſent, that beleue in the paſſion of Chriſt, doth floriſh therby any whit more in worldly proſperitie, or is aduaunced in worldly glory, is richer in ſubſtance, ſtronger in body, more bewtiful of perſon, more wytty in policie, more prudent in this generation, or hath à peny more of poſſeſſions for all the bleſſed paſſion of Chriſt our Sauiour. No,

Let vs not eſteme what we are, but what we ſhalbe.

All yet to come that Chriſt dyed for.

no, the matters that he dyed for are tocome: they are not here. *My kyngdome* (sayth Christ) *is not of this world*. Where is it then? It is in the world to come. There is our kyngdome, our countrey and Citie, our occupiyng, all our stocke and store lyeth there. This world here present, which we make so much of, is none of ours nor worthy to be made of. Mundus transit (saith the louing Apostle) cum concupiscentia eius: *The world passeth away withall his concupiscence*. Also S. Paul, though not in the same wordes, yet agreeing in the same sense, sayth: *The figure of this world passeth or vanisheth away. &c.* meaning by this figure, the pompe, pride, and glory of the world, the vanity, wealth, felicity, brauery, and ioylity in this earth and in earthly thinges, with daliance, pastyme, eatyng, drinkyng, and all other sensuall delites and desires seruyng to carnall appetite, riches, hie titles, preferrmentes, authoritie, actiuity, policy, worldly giftes and ornamentes, beauty, strength, long life, with such other lyke thinges, which carnall reason of man so highly estemeth & magnifieth in this world. All which thinges as S. Paul here calleth *transitory*, so in an other place writing to the sayd Corinthians he accounteth them as *olde thinges*, as though we would call it a world quondam, not as now vading and fading away, but as a thing past away already, cleane gone, and dispatched. Vetera praeterierunt, ecce noua facta sunt omnia. &c. *The olde thinges are past and dispatched, behold* (sayth he) *all thinges are made new*. 2. Cor. 5. And what new

The world transitory.

1. Ioh. 2.

1. Cor. 7.

The figure of this world.

The world quondam.

2. Cor. 5.

thinges

thinges be these? New heauen, new earth, a new world, new life, new bodyes, new myndes, new possessions, new mansions, new treasures, and all thinges new, brande new: such as neither eye hath seene, nor eare hath euer heard of before. And all these he saith not, shall be made new, *but that they are made new already:* although not yet visibly reueled to our outward sight, yet are they manifestly apparant to the spirituall eyes of our faith in the scriptures and promises of God: and though we do not yet corporally possesse them, as we shall hereafter: yet are they so sure, as if they were in our handes alredy. Or rather, why may I not say that we haue them, and haue entred corporall possession, seyng our Agent and Factor is there and hath taken possession for vs? And if our head be there alredy, how can it be, but the body must folow after? And if Christ be πρωτότοκος ἐκ νεκρῶν, the first borne of ỹ dead, where euer was there a first, but there must needes be a second? Christ is first risen from the dead, so sure is it that we shall rise also.

Esay. 65.

Possession of heauen entred by flesh alredy.

Our factor in heauen.

There is neuer a first, but there is also a second.

And thus by occasion touching the tymes and difference of these two worldes and kingdomes, which belongeth to euery Christian man necessary to consider, to the entent that no man eyther be to much discouraged with the perturbations of this life if aduersitie come: nor yet to much puffed vp with these vayne and transitory trifles if he lyue in prosperity. Which be two perilous rockes, and many make shipwracke thereat. For so commonly it fareth with the most sort of men,

Great prosperitie, & great aduersitie, two perilous rockes.

that if any ſcourge of Gods hand do fal vpon vs, we weepe & waile, as though there were none other hell. And if we flouriſh a while in any wealth, we laugh & ſing as though there were no other heauen, yea and almoſt care for no other life. But we that be Chriſtians are taught by the Scriptures an other leſſon, whether we be in weale or wo, to turne our mindes from the conſideration of thinges here preſent, and to cheare vp our hartes with ỹ expectatiõ of higher things, of better thinges, of eternall thinges, of thynges to come, and therein to occupy our ſtudies, and exercise our ſenſes, not paſſing for the old and dead thinges of this world, which, as S. Paul ſayth, *are paſt already*. And what ſhould men paſſe then for thynges that be paſt? what ſhould we care for things that be conquered? *Care ye not*, ſayth Chriſt: *be bold, I haue ouercome the world. &c.* or what ſhould we regard thinges that be none of ours? For what haue we to do with the world, which are redemed out of the world? Theſe thinges therefore of the world let vs leaue to the Turkes, Iewes, Infidels and Pagans, and if ye will alſo to the Papiſtes, which be of the world. This world is none of ours, let them haue it to whom it belongeth. Our kingdome is there where our kyng is: our countrey where our head is: our Citie where our freedome ſtandeth. Seing therefore we be here but ſtraũgers, let vs paſſe forward as ſtraũgers through the deſert of this deſolate world. What ſhould we trauailers take long reſt in our Innes? And though it ſhould chaunce vnto vs,

Thynges paſt, not to bee paſſed vpon.

This world our deſert.

as

as it happened to the Iſraelites, to lay our bones here, as they did in the deſert, yet let vs hold the hope faſt of the promiſed land in the generation to come, which I truſt in Chriſt, welbeloued, doth approch apace. And though as yet we haue not bodyly entred into it, yet with ẏ eyes of our fayth let vs looke about vs, and vpward quæ ſurſum ſunt, and behold the glory of them, at leaſt a far of. So ſhall we lightly ſhake of the loue and luſt of this tranſitory and conquered deſert.

With the eyes of fayth we ſee the land of promiſe a farre of.

And herein the better to helpe you to ſome ſight therof, let me deſire you, with Moſes a litle to clyme vp the hyll of Nebo mẽtioned in the 34. of Deuter. There may ye take a vew of this your ſpirituall countrey, a glorious kyngdome wherof I preach vnto you. There ſhall ye ſee your factour and agent aboue mentioned, Chriſt Jeſus takyng poſſeſſiõ for you in heauen, yea and which is more then all that can be moſt, paſſyng all admiration, there ſhall ye ſee this our owne fleſh, our owne very fleſh ſittyng at the ryght hand of the almyghty maieſtie of God. There ſhall you ſee our noble and triumphãt Capitaine Ioſue, our Sauiour Jeſus, with his Prieſtes and Leuites, and his people folowyng hym, ſeuẽ tymes goyng about ẏ great City Iericho, wt trumpets of Jubely in their handes. And I doubt not but he hath gone ſixe tymes about alredy. And when the ſeuenth blaſt ſhal come, then beware great Iericho. Then ſhall ye ſee the walles of this world fall downe: then ſhall ye ſee the rich men of thys world, with their bagges of gold and ſiluer come

Deut. 34.

Fayth takyng a vew of the promiſed kyngdome.

Iericho the type of this world blowen downe with the trumpets of Ioſue.

tumblyng downe. There shall ye behold the stout Gyantes of this earth, the sonnes of Enachim brought full low: their gay houses, their princely pallaces come ratlyng downe: the tall trees of Libanus, the myghty okes of Basan, ỹ hye turrets with theyr defensed munitions, the fayre shyppes of Tharsis, & what soeuer is bewtifull and comely in the sight of this world: adde to these also the outgrowen Rose of England come tumblyng ouer and ouer: euery heygh mountaine brought downe, and low valleys exalted.

Esay. 2.

Esay. 40.

Moreouer there shal ye see the roaryng Lyon, the venemous Serpẽt and old Dragon the Deuill, which hath kept such a sturre here so long, with all his hellysh rable of bloudy persecutours: also with the great Turke and great Calypha of Damascus, with the great Calypha also of Vetus Roma, & all other cruell tyrannes and potentates of this world, which haue abused theyr sword to the destruction of Christes Saintes, fall headlõg into the perpetuall pitte of perdition. The law shall cease, death shalbe destroyed, sinne, hell, malediction, with all other enemies which wrought vs wo before, shalbe vãquished. Briefly there shall ye see the whole world with all his pompe and pride, with adulterers, fornicators, vsurers, and couetous persons dwellyng in sinnefull Iericho, with all theyr force & puisance broken downe to dust: onely the house of Raab standyng safe, that is, those penitent sinners, which receaue Gods message, and repente their sinnes, shalbe preserued from the ruine.

Calypha of Damascus is ỹ great Pope of ỹ Turkes, as our Pope is ouer the Christians.

Raab preserued.

Ouer

Ouer and beſides all this, yet one other ſight I will declare to you which will do you good to behold. For there ye ſhall ſee ỹ proud triple crowned Byſhop euen the great Antichriſt & the falſe horned lambe, which hath ſo exalted hym ſelfe aboue God & hys ſonne, with his hygh mountyng Caſtle of S. Angelo, alſo with his whole Colledge of Babylonicall ſtrumpets and ſtately Prelates of Romiſh Iericho dronken with the bloud of perſecution, blowen downe with the blaſt of Ioſues trumpets, and with the breath of his mouth euen from the toppe of Capitolium , vſq; ad infernum. And there ſhall both the Dragon, the beaſt , and the falſe Prophet altogether be tumbled into the lake of fyre, that as they haue kindled vp the fyre of perſecution here in this world to burne vp the bodyes of Chriſtes people , ſo they ſhall haue fyre and brimſtone their bellies full, where the ſmoke of their torments ſhall riſe vp in ſęcula ſęculorum.

The fall of this world in the latter day, deſcribed.

Apoc. 14. 20.

And as theſe thynges ſhall fall vpon Chriſtes enemyes contemners of hys Goſpell, in ſuch ſorte as ỹ Sunne & Moone ſhall ſtand ſtill, while Ioſue our valiant Captaine ſhall vanquiſh xxxj. kynges with all the glory of their worldly kyngdomes: ſo on the contrary ſide, ye ſhal ſee the true Chriſten Iſraelites diuide amongeſt them great ſpoyles of all their landes and poſſeſſions. There ſhall ye ſee new Hieruſalem the heauẽly and Metropolitane Citie all garniſhed with glory, lyke à ſpouſeſſe prepared for her ſpouſe , with glorious manſions, and pleaſaunt tabernacles in it prepared ready to receaue you : euen ſuch tabernacles,

Ioſue. 11.

Apoc. 21.

New Hieruſalem.

as Peter wished in the mount Thabor to be made, when hee was rapt with glory, that hee could not tell where he was, nor what he spake. Luc. 9.

Luke. 9.

The glory of new Hierusalem vnspeakeable.

Briefly in that mount Nebo ye shall see, that eye yet neuer saw, paradise without any serpent to tempt you any more, riches without measure, glory without comparison, life without death, day without night, liberty without thraldome, solace without ceasing, ioy without ending, a land flowing with milke and hony. And here to make an end of speaking of those thinges which be endles, loking in this mount well about you ye shall see with your spirituall eye, that Daniel with his Prophеticall eye did see so long before, *that the kingdome, the power, and magnitude of the kingdome, that is or shalbe vnder heauen, shalbe geuen to the people of the highest, which kingdome shall destroy all other kingdomes, and this kingdome shall be euerlasting.* To the which kingdome, the eternall God and father of our Lord Jesus Christ, which is true in his promises, and glorious in all his workes, both happely and spedely conduct vs, through the merites of Christ Jesus hys sonne and our euerlasting Sauiour. Amen.

Daniel. 7.

And here an end of the first part of this my text which I haue read to you out of S. Paul. Wherin hath bene declared vnto you the gratious and ioyfull message sent of God, in the name of Christ, by hys Apostles, messengers, and ministers vnto you. By the which message ye haue heard how almighty God not onely is reconciled to you, but also how louyngly he entreateth you

to

to be reconciled vnto hym. Further what this reconciliation of God is, how firme it standeth and perpetuall, what went before it, what variance there was betwene hym and vs, and how this variance was reconciled, and Gods wrath pacified by one oblation once done for euer: moreouer what thynges folow after this reconciliation, with the golden chayne, and principall poynts of our saluation depending vpon the same, and finally how farre the time of the law and of wrath lasteth, and when the tyme of grace beginneth, what difference is betwene these two times, and how a Christian is both vnder wrath & also vnder reconciliation in diuers respectes of the out ward man first, and then of the inward man, with other thinges not vnworthy to be mused vpon, partly is set forth in this former part vnto you.

Now let vs pray, as we first began, making our earnest inuocation to almighty God, for the vniuersall state of Christes Church and all other estates, and degrees in order particular, as custome and also dutie requireth. &c.

The Lordes prayer.

The ſecond part of the Sermon.

IN the former part of this goodfri-dayes Sermon ye heard (louyng audience) according to my weake abilitie vttered vnto you the ioyfull meſſage of Gods reconciled fauour and grace recouered agayne, which we had once loſt through our iuſt deſertes, and were vnder wrath in great daũger perpetually to be caſt away both bodyes and ſoules. But ſo it pleaſed the gracious goodnes of our mercyfull God, mercyfully to receaue vs agayne to loue, and to become now of a terrible Juſticer a tender father toward vs. Not that there is any chaũge or alteration in his nature, but that mercy and iuſtice ſtriuyng together, mercy got the vpperhãd: or rather that mercy and iuſtice ioynyng together for our redemption hath brought to paſſe, that vpon mercyfull cauſes going before, the iuſt effect of Gods wrath (which the law before dyd worke) by good iuſtice muſt nedes giue place, and reconciliation come in: becauſe that iuſtice alwayes ſtandyng vppon iuſt cauſes, it muſt nedes folow, that ẏ cauſe being altered and remoued away, ẏ effect alſo muſt nedes ceaſe. So long as we were vnder the law and ſinne, ſo long were we vnder wrath, that is, vnder Gods iuſt puniſhment for ſinne. For ẏ law (as S. Paul ſayth) worketh wrath. But after that mercy and iuſtice ioyning both together haue vãquiſhed the law, that is, the curſe of the law, now then by good order of Juſtice foloweth reconcilia-

Mercy and iuſtice toyned together for mans ſaluation.

Sublata cauſa tollitur effectus.

liation: and yet no nature in God chaunged, but his meruelous wiſedome excellently declared.

Gods wrath turned to fauour, and yet no alteration in God.

Now what cauſes theſe were, and how they wrought, and how mercy and Juſtice together conioyned in puttyng away the law and ſynne: conſequently here remaineth in the ſecond and latter parcell of this my text to be opened (by Chriſtes helpe) vnto you. Now therfore let vs read out the wordes of the Apoſtle, which folow.

The text 2. Cor. 5.

For him that knew no ſinne, God made to be ſinne for vs, that we might be made the righteouſnes of God by him. &c.

Here now commeth the preachyng of Chriſt Jeſus crucified. Of whom you haue often heard, and yet neuer heard enough: of whom many haue preached, and yet neuer preacher able to ſearch or reach the length, breadth, and profunditie of hys Croſſe. In which Croſſe I finde two thynges moſt contrary concurre together, the vileſt death, and the moſt glorious perſon that euer ſuffered. What thing ſo miſerable as death: what thyng ſo happy as lyfe! Agayne what death ſo vile as ỹ death of ỹ Croſſe: what perſō ſo glorious as ỹ onely begottē ſonne of ỹ liuing God! Which two thynges beyng ſo contrary, meete together in oñe tree, according as we read in Prudentius hymne: Mors et vita mirādo cōflixere duello. Such an hard matter it was, and ſuch an high price, to repayre agayne the reconcilement betweene God and vs. Touchyng the tractation of which matter, as enteryng now into a new ſermon and a new diuiſion, three principall thinges we haue in this letter for you to cōſider, and me to ſpeake of.

The breadth length and profundity of Chriſtes Croſſe, vnſearchable.

The seconde diuision.

1. The first is the great Innocencie that was in Christ, which we haue to note in these words: *For him that knew no sinne. &c.*

2. Secondly, the greuous passion and punishmēt layd vpon Christ for our sinne, which followeth in these words: *he made him to be sinne for vs. &c.*

3. The thyrd is ỳ triumph of Christ, with other effectes which followed after his passiō, expressed in these words: *that we might be made the righteousnes of God by him. &c*

Gen. 6. 7.

The Innocency of Christ.

Fyrst of the Innocencie of Christ, the Scriptures in sundry places geue witnes by many wayes, as well by prophetical types and shadowes, as also by other euident demonstratiōs. Noah the perfect man and rightuous preacher in the first age of the world, in whose rightuousnes and in whose Arke the remnant of all earthly creatures were saued from the flood, what doth he preach vnto vs besides the true history, but this iust & innocēt Jesus Sauiour of the world!

Just Noah a figure of Christ.

The Easter lambe a figure of Christes innocency.

The typicall lambe called the passeouer, which prefigured the heauenly lambe of God which taketh away the synnes of the world, was commaūded to be a male of a yeare old, immaculate, without spot or blemish. Also all other burnt offetynges were commaunded in the old law to be pure and vnspotted, for no other cause, but onely to signifie that Christ, wherof they were figures and shadowes, should be the true innocent sacrifice which should make and hath made satisfaction for all our sinnes. Esayas prophesying of the innocency of this spotles sacrifice crucified for vs,

expres-

expreſſeth that which S. Paul here preacheth, and ſayth in playne wordes, that he neuer knew *iniquitie, nor that any fraude was found in his mouth.* And agayne, the ſame Prophet deſcribyng the flower riſyng out of the roote of Ieſſe, repleniſhed with Gods holy ſpirite, addeth moreouer: *And rightuouſnes* (ſayth he) *ſhall be hys girdle about his loynes. &c.* Ieremy calleth hys name, Germen iuſtitiæ, et Dominus iuſtus noſter. i. *The bud of rightuouſnes, and our rightuous Lord. &c.* In Daniel he is called, Sanctus ſanctorum: *The holy one of all holy.* Daniel. 9. Zacharias lykewiſe propheſying of this ryghtuous prince: *Behold* (ſayth he) *thy kyng ſhall come to thee, rightuous, and a Sauiour, beyng humble, and ſittyng vpon a poore Aſſe, &c.* Zach. 9. Many other places there be in holy Scripture, which teſtifie of the righteouſnes, holynes, and Innocencie of this immaculate perſon, of whom it is written: *Which of you can rebuke me of ſinne?* Againſt whom alſo we read *that the Prince of the word came, and found in hym nothing*, as writeth S. John, meaning thereby his innocẽcy to be ſuch a perfectiõ of hys life ſo abſolute, that no creature could ſtaine or charge hym with blot or blemiſh. So abſolutely he perfoꝛmed ẏ lawe & euery iote therof, both ẏ firſt table, and the ſecond, in louing God aboue all thinges, and his neighbour as himſelfe, that neither was there lacking in hym any thyng that the law required, noꝛ euer was found any els able to accõpliſh ẏ ſame law, beſides himſelfe alone. Foꝛ ſo it behoued hym, which ſhould die foꝛ all, to be holy and inuocent alone, and none but he, accoꝛ-

Eſay. 53.

Eſay. 11.

Iere. 33.

Dan. 9.

Zach. 9.

Joh. 14.

ding as we read and syng in the hymne of Ambrose: Tu solus sanctus. *i. thou onely art holy. &c.* And so he was, and is, and none els holy and innocēt in all the world but he.

Ambrosius in hymno.

And therfore false is the doctrine of these vntrue catholickes, who disputing of keeping the law of God, seeme to extoll integra naturalia of man so farre as though it were in mans posse and esse, to satisfy the performance thereof. In which number is Lombardus, Thom. Aquinas, Anselmus, Bonauentura, Alexander de Hales. Albeit these, as they do not fully agree in all places w̄ thēselues: so because they would seeme somewhat to start from the errour of Pelagius, they adde moreouer some addition of Gods grace to helpe free will, & so flying from one error, fall into an other, teaching that a man in this life, being once iustified, may fulfill Gods law and auoyd all sinne. After these commeth Ioan. Scotus, who reasoning vpon these wordes of S. Austen, that a man without grace cannot eschew all sinne. &c. seemeth to resolue the question thus: that a man by free wyll wythout grace can not eschew or cease from all sinne, but seuerally may eschew this sinne or that sinne, and so euery particular sinne one after an other, & bringeth this similitude of one being in a vessell full of riftes or hoales, in which although he can stoppe one hoale after an other, yet cā not stoppe thē all, for while he stoppeth one (sayth he) an other is open. &c. Tho. Aquine likewise reciting ỹ sentence of the schole men, sayth, that the power of mans will of it self is able to do thinges both

Augustin. contra. pelagianos.

Ioan Scotus. lib. 2. dist. 28.

Thom. Aquinas.

both good and bad without grace: howbeit can not make the worke that is good to merite, but by the helpe of grace.&c. So that hereby appeareth the opinion of these catholickes to be, that albeit mãs free power wout grace suffiseth not to eschew all sinne, nor to make his good workes to be meritorious: yet being assisted with grace, is able in this life to auoyd all & euery kinde of sin, & to fulfil ẏ righteousnes of Gods law: In so much that Scotus in an other place thus reasoneth, that it is not vncredible but that many such be in the Church, which liue ẏ whole yeare without mortall sinne: yea & by Gods grace many are which much longer tyme keepe themselues from deadly sinne, and exercise moreouer many workes of perfection, of whose merits riseth the Treasurehouse of the Church.&c. Scot. lib. 4. dist. 17.

Scot. lib. 4. dist. 17. artic. 3. sub finem.

Furthermore, after these folowed other of latter yeares, as Eckius, Pighius, Hosius, and others: vpon whose vntydie reasons and argumentes, certaine of our English Papistes also grounding their vayne opinion, do likewyse teach now in these our dayes, that it lieth in possibility here in thys lyfe for a man after he be iustified, to fulfill the righteousnes of the law by grace, and to auoyd all mortal sinne: that is to mẽane, that such aboundance of grace and power is geuen of God here in thys lyfe to thẽ that be baptised in Christ, & call for Gods grace, that although for veniall sinnes he may say in humility and in truth: *forgeue vs our trespasses.&c.* yet as touching mortall sinnes, he may so liue, calling for that grace,

Whether it lieth in possibility for man in this life to keepe the whole law?

Ex concil. Trident. cap. 11.

that he neede not except he will, to fall into deadly ſinne, but may ſatiſfy ẏ law of God fully & perfectly, in ſuch ſoꝛt as the ſame law of God can not haue wherein to cõdemne oꝛ accuſe any woꝛke of hys. &c. Foꝛ theſe be their owne very woꝛdes.

Vide defenſionem Iudoci Tilitani contra kemnitiũ. in cap. 11.

First, foꝛ confirmation of their doctrine they alleage the teſtimonies of Auſten, where he ſaith: *that God neither could commaund thinges that were impoſsible, becauſe he is iuſt: nor would condemne man for that he could not auoyd &c.* and addeth in an other place, ſaying: *that God would neuer cõdemne the ſlouthfull ſeruaunt, if he had commaunded that he could not atchiue.* Also in his booke de natura et grat. *We firmely beleue* (ſayth he) *that God, who is iuſt and good, could neuer commaund things that were impoſsible to be done. &c.*

Auguſt. ſermo. 60. de tempore.

Aug. de natura et gratia.

Secondly, out of Hierome they alleadge thys place where he ſayth: *we deteſt their blaſphemy, which ſay, that God hath commaunded any thing impoſsible to be done. &c.*

Aug. de nat. et grat. cap. 69.

Ierom. to 4. in expoſitio. Symboli ad Damaſ.

Thirdly, they alleage farther the woꝛdes of our Sauiour: *Take my yoke vpon you, for my yoke is ſweete, and my burden light. &c.*

Math. 11.

Fourthly alſo foꝛ example they inferre Zacharie and Elizabeth, who in ſcripture *are ſayd to be iuſt before God, walking in all the commaundementes and iuſtifications of the Lord without blame. &c. Luke. 1.*

Luke. 1.

Whereunto briefly I aunſwere, and firſt as touching S. Auſten, albeit I could well aunſwere hym by hys owne retractations, where as he better aduiſyng hymſelf, as may appeare, hath theſe woꝛdes: *All the commaundementes* (ſayth he) *are accounted to be done, when that is pardoned which is*

Aug. lib. 1. tetract. cap. 19.

not

not done.&c. And likewise might I expound Ierome by Ierome, whereas he in an other place speaking of the commaundementes to be possible, though he denyeth it not to be true, yet asketh he quomodo, how that saying is to be vnderstãded: meaning, that although the commaundementes be possible to vs after a certayne manner; yet absolutely and simply he doth not so affirme. Well, and what if thys were graunted, that God hath geuen a law to man which man can not keepe: what great thing were here to be detested, or what preiudice hereby should ensue either to Gods iustice or goodnes in geuing a law impossible for vs perfectly to be kept, more then in geuing vs the sunne, the brightnes wherof it is impossible for vs to behold, and yet to walke in the light therof, euery man as he may? If a cunning phisition should come with an excellent potion to hys patient greuously sicke, and say: eyther ye must drinke thys, or ye can not lyue, and if the weake stomacke of the party cã not brooke it, yet is the phisition nothing to blame, but keepeth the true order of phisicke. Scilurus Scytha whẽ he gaue his children euery one a fagot, commaunding them to breake it, knew right well before, that they were not able to do it, and yet in so doing did he both fatherly and wisely, to the intent hys children myght learne thereby to see their owne weakenes, and not to trust to their owne priuate strength to much.

Hieroni. cõtra Pelagianos lib. 1.

Impossibilitie of ỹ law importeth no derogation to Gods iustice.

Ex Plutar. in Apopht.

Thynges vnpossible may wel be commaunded for causes necessary.

But to let thys hold go, let vs come more nere to close with our aduersaries in this matter, and

Obiection of the aduersaries.

with all the partes thereof more attently.

If we by grace helping vs (say they) be not able to performe fully and perfectly ỳ righteousnes of the law, then were God vniust in commaundyng thynges impossible, and vnmercifull in condemning the seruaunt for that which he cã not auoyde.

But that were detestable blasphemy to say:

Ergo, say they, it must needes be concluded, that it is not vnpossible for a iustified man, by Gods grace, to performe the perfect fulfilling of the law.

Answere to the obiection.

Wherunto I aunswere by the scriptures, that if God had geuen such a law to be fulfilled of man which no man could fulfill, and that all men for not fulfilling the same, should be condemned, then might they with some reason obiect this blasphemy vnto vs. But now we confesse and say, that God hath geuẽ a law to be fulfilled of man, and that he cõmaundeth nothyng vnpossible: yea and furthermore with the Scriptures confesse, that man hath fulfilled this law actually, really, and thoroughly in all poyntes: & yet all this being cõfessed, neither is it true which they inferre, that the iustified man therfore is hable, by grace, to fulfill the reall perfection of the law, neither is it true, that he which fulfilleth it not, shal therfore be cõdẽned, neither that in God is any vnrightuousnes or vnmercyfulnes in all this to be inferred, but he remayneth still most iust & mercyful: yea & to say truth, his mercy and iustice could not otherwise both stand & appeare toge-

together,but onely by this way aboue confeſſed. And how is all this proued?

First,that God hath gyuen a law to be fulfilled,we all confeſſe.

Christ appointed to fulfill the law, before ỹ law was giuen.

Secondly , that Chriſt from the the begynnyng,before the law was gyuẽ, was preordinate to be incarnate and to take our nature , no man can deny.

Thyrdly,that the ſame Chriſt in the ſame our nature hath vtterly fulfilled and diſcharged the law,it is manifeſt . And how then is that to be accounted vnpoſſible to man , which mã ſo clerely hath accompliſhed?

How ỹ law is not vnpoſſible to man & how it is fully aunſwered by man.

Fourthly,that in the ſame nature and humanitie of Chriſt,the ſonne of God and the ſonne of man, the whole nature of mankynd is included, the Scripture teacheth: and therfore is he called the ſecond Adam. For as all we were included in the nature of Adam which firſt diſobeyed,and by hym condemned:ſo are we likewiſe generally included in the humane nature of this ſecond Adã which firſt obeyed,and by hym ſaued . So that we beyng now in Chriſt,that is to ſay , God beholdyng our whole nature in the nature of hys owne ſonne , hys fulfillyng is our fulfillyng, and what he doth,that we do , eſpecially in all ſuch poyntes as properly belong to hys humanitie : and therefore is he denominated in Scripture to be Iuſticia noſtra. For as this propoſition is true: Chriſtus pro omnibus mortuus eſt . i. Chriſt dyed for all men : ſo is this propoſition true alſo: Chriſtus pro omnibus innocens factus eſt. i. Chriſt

Chriſt the ſecond Adam.

Chriſtus iuſticia noſtra.

Chriſt onely Innocẽt for all men.

was made innocent for vs all. So that what he hath fulfilled, we also haue fulfilled, although not after the same maner, yet in as good effect as if it had bene after the same maner done: He for vs, we by him: he actually performed, we by imputation: he by vertue and merite, we by gift & grace. And this is the perfect grace that we haue, to fulfill the perfection of the law. Other grace then this God neuer gaue, nor euer will gyue to any iustified persō really and absolutely to satisfie the perfect rightuousnes of the law. Neither doth it stand wᵗ the glory of Christ, that any such perfect grace should be geuen vs. *For if by our infirmitie, the strength of Christ be made perfect*, as Christ hym selfe aunswereth to S. Paul, so contrary wise, by our perfectiō the vertue of Christes crosse is lessened: not that there is any such perfection in vs in deede, whose ryghteousnes, as S. Austē sayth, magis remissione peccatorum constet, quàm perfectione virtutum: but such is the blindnes of many, that standyng in a vayne persuasion of their perfectiō when they are vnperfect, falsely flatter thē selues to be somethyng, when in deede they are starke nothyng: and after the example of the Laodicians imagine them selues to be rich and gay, when in deede they be vtterly emptie and naked. Apoc. 3.

God neuer gyueth grace absolutely to perfoꝛme ỳ law, but onely to his own sonne.

2. Coꝛ. 12.

It stādeth not with ỳ glory of Christ, that any in this lyfe should absolutely fulfill the law.

Aug. de Ciuit. Dei, lib. 19. cap. 27.

Apoc. 3.

Fiftely, and though it be so (as it is in dede) that no such grace is gyuen to vs from aboue to attaine to the high perfection of the law: yet notwithstandyng, by the grace of God, we bryng to the law such obedience, as we may. And though we bryng not perfectionem illam, quæ remissione non

Our obedience to ỳ law neither perfect, noꝛ yet our imperfect disobedience cōdemned.

non eget, yet we bryng ſtudium illud virtutis, quod Deus propter fidem comprobat & coronat in nobis: that is, though we bryng not that perfection of fulfillyng the law, which nedeth no remiſſion, yet we bryng that endeuor of well doyng, which the Lord for faythes ſake both accepteth in vs, and alſo crowneth. And as for that imperfection which remaineth, GOD imputeth not for hys Chriſt, who hath purchaſed for vs perpetuall reconciliation and remiſſion of ſynnes.

No derogation to Gods mercy, in gyuyng the law which we can not performe, but commendation of his mercy in ſauyng vs notwithſtandyng we be not able to performe the ſame.

Sixtly, by theſe hetherto declared, it appeareth that although we for our partes neither by nature, nor by grace can poſſibly ſatiſfie the full innocencie of the law: yet neither is it true, which our aduerſaries do inferre (ſpeakyng abſolutely) that God hath commaunded thynges vnpoſſible to man. For ſo much as man hath vtterly diſcharged what ſoeuer God hath cõmaunded, how thẽ can ỹ cõmaundements be ſayd to be impoſſible to man, which man hath fulfylled? And though we for our partes ſpeakyng particularly, can not performe the ſame, yet that argueth neither blaſphemie to be in vs to ſay, we can not fulfill the commaundementes, nor any vnrightuouſnes or vnmercyfulnes in God, in gyuyng that which we can not performe. For as we acknowledge God to be iuſt in gyuyng the law, to declare thereby what we ſhould be: ſo double wyſe we haue to acknowledge and thanke hys mercy, firſt for gyuyng ſuch à perſon vnto vs which hath ſatiſfied ỹ law for vs: and alſo in not condẽning vs for our partes, not fulfillyng it our ſelues: but hath ſet in

Remission of sinnes left to the Church for a perpetual remedy of mans fragilitie.

the Church a perpetuall remedy, which is Remissio peccatorum, remission of sinnes, to helpe and supply that lacketh in vs. Whereby as our aduersaryes may see that neither is any vnmercifulnes in God, nor blasphemy in vs: so we may see in their doctrine to be no truth.

Ex concil. Trident. cap. 11.

Seuenthly and lastly, forsomuch as the Coūcell of Trident, and all our aduersaries stand so much vpon this argumēt: that ẏ law is not possible to be performed of vs, because ẏ God hath geuen it vnto vs, who of his iustice cā not cōmaund things impossible: here therfore is to be noted out of ẏ Scriptures, that they seeme not sufficiently hetherto to haue cōsidered the first originall & entring of the law: which law, I meane the law of nature imprinted in the soule & cōscience of euery mortall mā (for as touching ẏ law of Moses written in outward tables, which is but a renuing of the law wrought in man before, we speake not) entered first into the world, not so much by ẏ voluntary purpose & will of God (speakyng of the ordinary wil of God reueled in the Scriptures) as it was procured & enforced by man hymselfe, agaynst Gods wyll and warnyng. For when man in Paradise was in state of innocency, hee was not obediently content wyth that felicity wherein he was, but disobediently would nedes extend his hand to the tree of knowledge of good and euill: and albeit almighty God gaue hym sufficient warning before what daunger would follow, yet he of wilfull presumptiō would nedes taste of the fruite forbidden. Which being done,

A note cōcerning the law, how it first entred, and by whom.

The law of God imprinted in nature, not so much enforced by God, as sought by man hymselfe.

Gen. 3.

then

then began hys eyes to be open: then did he see, then did he know, and then began he to couer. Now, if ẏ law of nature did not first enter with thys knowledge into the world, let the aduersaries themselues tell me when it began to enter. If it did: then let them aunswere how the law first was geuẽ, whether by Gods owne free motion and mere doing, or els by mans owne seeking and procurement. To cõclude therefore, if man procured the law vpõ his owne head, which when he had done, he was able to performe, then let vs not say that God gaue a law to mã, which man could not fulfill: but let vs say, that mans owne wilfulnes procured a law to himself, which afterward was not in hys possibility to accomplish. But of this enough. The rest I referre to ẏ exercised spirituall Christian to muse more vpon.

Furthermore, as touchyng their allegation of Christes wordes: *Take my yoke vpon you, for my yoke is swete, and my burden is light. &c.* by which wordes they argue the commaundementes of God to be easy and possible to be kept: I aũswere, that these wordes of Christ meane not ẏ law of Moses, but are to be vnderstand of the receauyng of Christ to be our Messias and Sauiour, and that we should become subiectes vnder hys kyngdome, that is, to beleue in hym, and to be hys Disciples: who in so doyng shall fynde hys yoke & our subiection vnder hym, to be pleasaunt & swete. For there shall we haue remission of all our synnes, shall ouercome the deuill and the world, shalbe free from death, shalbe eased from ceremonyes,

What is ment by the wordes of Christ: My yoke is light, my burden is easie.

ſhalbe rayſed in the reſurrection to euerlaſtyng lyfe, and in the meane tyme ſhall taſt the ſweete comfoꝛtes of the holy ghoſt in our hartes. &c.

Againe, where they alledge the example of Zacharie and Eliſabeth, whom the Scripture commẽdeth, *to be both iuſt before God, and to walke in all the cõmaundements and iuſtifications of the Lord. &c.* Luc. 1. to this I could aunſwere thus: that if Zacharie and Eliſabeth were both iuſt beforꝛe God, it was not becauſe God could not, but becauſe he would not fynde fault with them. But to let myne owne aũſwere go, I will ſet S. Ierome to aũſwere hereunto, where he declareth .ij. maner of perfections to be in holy Scriptures. One which is agreable to ỹ vertues of God, & is voyde of all ſinne, & immutable. And this (ſayth he) is appꝛopꝛiate onely vnto God, and was here declared in Chꝛiſt. The other, which agreeth to our fragility, and is not pure from all ſinne, and is called perfect, not by compariſon to Gods iuſtice, but ſo accompted in the knowledge of God, who ſeeth the good endeuour of the frayle creature, and accepteth the ſame: and in the ſame place pꝛoduceth thys example both of Zachary and Elizabeth, and alſo of Iob. The like aunſwere alſo may be gathered out of S. Auſten, who ſpeaking of the woꝛthynes which is in iuſt men here, ſayeth that it may be called perfect, ſo farre as they both truly acknowledge, and humbly confeſſe their owne imperfection goyng withall. &c. ſo that of the righteouſnes of Zachary we may ſay as S. Paul ſayd by the righteouſnes of Abraham: *that if he haue any thing to glo-*

Luke. 1.

Hieroni. cõtra Pelagianos lib. 2.

Aug. cõtra duas Epiſt. Pelag. lib. 3. cap. 7.

Rom. 4.

ry,

ry, he hath to glory with men, but not with God. In whoſe iudgement (ſayth Dauid) *no fleſh ſhalbe iuſtified. &c:* Pſal.142.
onely the fleſh of the ſonne of God excepted, *who onely being iuſt, dyed for the vniuſt,* as S. Peter witneſſeth. Whereupon I ground this reaſon. 1.Pet.3.

Argumēt. Chriſt dyed for the vniuſt:
Zachary and Elizabeth were not vniuſt before God, as they ſay: Fachary & Elizabeth how they are counted to be iuſt in ſcripture, and how not iuſt.
Ergo, Chriſt dyed not for them.

Which is abſurde to graunt: ſo that rather this argument is to be holden a ſenſu contrario.

Argument. Chriſt dyed for the vniuſt:
Chriſt dyed for Zachary and Elizabeth:
Ergo, Zachary and Elizabeth were vniuſt. &c.

Argument. Agayne. They that do the commaundementes, do liue therein:
Zachary and Elizabeth liued not in the comaundementes, but dyed: Leuit.18.
Ergo, Zachary and Elizabeth did not all the commaundementes ſo iuſtly as they ſhould.

Thus then the righteouſnes and innocency of man being ouerthrowen, as ye haue heard, let vs now repare to our matter agayne, and ſeeke true innocency where it is to be found, that is, in Chriſt onely, and in no fleſh els, whether he be iuſtified or vniuſtified: whether before Baptiſme, or after Baptiſme: whether by grace wyth nature, or by nature without grace. For neyther that nature is geuen, nor that grace diſpenſed to any man liuing in this fleſh, to be found innocent by the law, ſaue onely to hym of whom it is writ-ten: non dat illi ſpiritum deus ſecundum menſurā. 1. No fleſh innocent but Chriſt alone.

God geueth not to him the ſpirit after meaſure.&c. Let hys innocency therefore ſtand alone, that he may be as he is, ſolus ſanctus, not onely exceding vs by compariſon of maius and minus, but vtterly confounding vs for our vnrighteouſnes, knowing what is written of vs: *there is none that doth good, no not one.&c.* And here let alſo the title of the holy father called Sanctiſſimus fall downe for ſhame. Of hys fulnes then let vs receaue, not as men hauing ſomewhat, but as vtterly empty of all gooones. Let vs humble our ſelues wyth cõfeſſion of humility, ſo aſcribing all righteouſnes vnto hym, that we forget not what God ſpeaketh of our righteouſnes by his Prophet, ſaying: Omnis iuſticiæ noſtra ſicut pannus menſtruatæ. i. *All our righteouſnes is like a beggarly patched peece of a defiled cloth.* Such be our workes, not ſpeaking onely of our workes before iuſtification, but alſo euen they that follow after iuſtification, if God ſhould looke vpon them in iudgement with our Chriſt, are no better.

Solus ſanctus.

Pſal. 14.

No goodnes nor holines properly in man.

Eſay. 64.

Of this innocency of Chriſt Jeſu, the immaculate Lambe of God, I preach the more effectuously, and ſtand the longer, becauſe in the ſame conſiſteth one of the principall effectes of our redemption, ioyned with the effuſion of hys bloud. For as hys perfect innocency without the ſhedding of hys bloud could not ſerue our turne: ſo neyther the death of his body, wythout his innocent life could redeme vs. For ſo it behoued innocẽcy to redeme iniquity, ẏ iuſt to die for ẏ vniuſt.

The innocency of Chriſt, one of the principall cauſes of our redemptiõ.

Wherin appeareth the wonderous wiſedome of

of Gods almighty Maiestie in worckyng our redemption. Who seyng the generation of mãkynd fallen from so happy a state, wherein he was first created, into such a miserable decay and destruction both of body and soule, and all through hys owne wilfull presumption, in procuryng the necessitie of ỹ law vpon hys owne head, the strẽgth whereof he could neither accomplish nor auoyde the penaltie, beyng subiect therby to the power of death and tyrãnie of Sathan, wrapped in ignorance, drowned in darkenes, runnyng headlong to all Idolatrie & vanitie, voyd of all regard and care of hys creator, whom neither counsell could reforme nor any earthly helpe restore, not only beyng past recouery, but almost past all possibilitie, but that nothyng is impossible vnto God: he (I say) of his wisedome beholdyng, and of hys mercy pitiyng this miserie of man, founde a singular way for mã. What was that? He would not (saith Theodoretus) ἐξουσίᾳ μόνῃ, of hys absolute power worke our deliuerance, οὐδὲ ἔλεον μόνον ὁπλίσαι καλὰ τοῦ ἐξανδραποδίσαντος τῶν ἀνθρώπων τὴν φύσιν, to vse hys owne wordes. That is in English: neither would he arme hys mercy alone, to set vs out of the thraldome of him, which had ỹ nature of mã in captiuitie. No, no, mercy alone in this case could not welserue, hys iustice could not bere it. And why? The cause Theodoret sheweth: ἵνα μὴ ἄδικον ἐκεῖνος προσαγορεύσῃ τὸν ἔλεον. that is, lest if Gods mercy had saued some & not all, ỹ enemy which had bene trãsgressor also himself, might haue quarelled, ỹ this mercy of God had not bene indifferent, but parcial to

Gods admirable wisedome shewed in our redẽption.

Theodoretus περὶ προνοίας. Serm. 10.

Mã saued, not by mere absolute power, nor by mere mercy alone.

God clothed in mā, fighteth for mā against the Deuil.

some, and not equall to all synners: and therfore the hygh prouidence of almighty God wrought an other way, which was both full of mercy, and no lesse defensed with iustice: so that by this way both his mercy is declared, his iustice salued, sathan with the wicked iustly condemned, the godly repentant though they be synners, saued, & all this done by true iustice: & yet God not parcial, & the same also merciful. And what way was this? Almighty God seyng our nature ouercome by a subtile serpent, to weake to encoũter with that enemy, vnited ij. natures in one persõ, his nature & ours together, and so clothyng God in man, sent forth this person to encounter with the deuil, and by pure innocencie of hys manhode, to recouer that for man, which man before had lost.

The incarnation of Christ.

Thus then cõmeth Christ our Lord to vs, and for vs to be incarnate, & was borne of a virgine hys mother after a miraculous maner, at whose byrth the Angels begã to syng, and nature it selfe to be astonyed. After this came the eight day, in which he was circumcised accordyng to the law, that by fulfillyng the law, he might redeme vs from the bondage of the law. Not long after beyng pursued of Herode, he was sent out of Iewry into Ægypt, where he remained while they were dead that sought hys lyfe, to aunswere the type of Moses, who before he should delyuer the people, fled into the land of Madian from the handes of Pharao, where he remayned til aunswere came from God, that he should *returne agayne into Egypt, for they are all dead* (sayd he) *that sought thy life &c.*

Christ circumcised.

Christ flyng into Egipt.

Exod. 4.

Exod.

Exod.4. After this beyng of xij. yeares he came to the Temple, and there three dayes diſputed with the Doctours, who then were buſy no doubt, about the queſtion of Meſſias: where he firſt begã to ſhew ſome litle ſparcle of hys diuinitie, beyng occupyed in the worke of hys father. At length growyng vp in yeares, he came to ỹ age of xxx. or much about: when God begã to reuele his ſonne more manifeſtly to the world in ſendyng the holy ſpirit in viſible ſimilitude of a doue vpon hym, declaryng moreouer in audible voyce, *the ſame to be his welbeloued ſonne, whom we muſt heare.* Luc.3.

Moſes a figure of Chriſt.

Luke.2.

Chriſt baptiſed, and reueled of his father.

Luke.3.

Thus Jeſus beyng Baptiſed to fulfill all righteouſnes, reueled by hys father, repleniſhed with the holy ghoſt, and teſtified by Iohn Baptiſte, from thence was had immediatly into the deſert, as to a ſtage, there to try hand to hand with the deuill. Where after he had faſted xl. dayes, & xl. nights (to fulfil ỹ type of Moſes faſt, who was ſo long in the mount with God, without meat or drinke) the enemy not ignorant what was teſtified of hym before, and yet ſeyng hym outwardly but as a weake man, and alſo now to waxe hungry after the infirmitie of fleſh, was the more bold to ſet vpon hym. And as he firſt threw downe Adam in Paradiſe by eatyng, ſo thinkyng lykewiſe to ſupplant this ſecond Adam by eatyng, tempted hym to turne ſtones to bread, and ſo after an vnlawfull maner to eate. When this would not be, he inuaded hym with other ſundry and greuous aſſaultes: but in the end he could not preuaile. Innocencie held by obedience, Obedience held by

Chriſt faſting in the deſert.

Chriſt treteth with the Deuill in the deſert.

Chriſt tempted in the deſert.

Christ is tempted & ouercommeth.

the word, Christ ouercame, man had the victory, the deuill had the foyle, the Angels bare wytnes, and the poore body of Jesus was refreshed.

This done & finished, Christ to declare his diuine power here in earth, to the end that men myght know their Messias, commyng frō thence abroad began to worke wonderfull miracles, turnyng water into wyne, feedyng with few loaues thousandes of men and children in the wildernes, helpyng the lame, curyng of cripples, clensyng the leapers, restoryng the blynd to their sight, ẏ deaffe to their hearyng, ẏ dumme to their tounges, healyng all diseases amongest the people, calmyng the Seas, ceasing the wyndes, walkyng on the waters, comfortyng the afflicted, expellyng out deuils by hys word, openyng the graues, rayſyng ẏ dead, with other innumerable signes and wonders.

The second part of the diuision.

All which great and passing miracles notwithstanding, the cruell Jewes yet ceased not to enuy and maligne hym, and at last brought hym to the tormentes of death, which he with all patience sustained. Wherein commeth now the second member of my diuision, to entreate of the bitter paynes of Christes passion, which he for vs suffered, for hys owne part most wyllyngly, for their part most iniustly, for our saluatiō most happely, albeit for the manner of the handlyng, to all good hartes most lamentably. Touchyng the manner and handlyng whereof, forsomuch as it is sufficiently recorded in the history of the foure Euangelistes, I shall the lesse neede to stand

long

long in repeatyng those thynges, which to no Christian man ought to be vnknowne. First how the malicious Priestes and Pharaseys, after they had takē counsell together, and had sent wyth Iudas theyr officers and catchpoles wyth clubbes and staues to apprehend Iesus: he seing thē, asked whō they sought. They sayd, Iesus of Nazareth. Twyse he asked. Twise they fell backward: and twyse he suffered thē to ryse. Wherby appeareth what Christ could haue done in sauing hymselfe, if he would. For power in hym there lacked not. Cause for hym to dye there was not. As hys lyfe was innocēt, so was there no law to cōdemne hym. No neither his father, saluing his iustice, could lawfully enforce him. Onely his owne good wyll, and obedience to hys fathers wyll, it was, and none other. Whereof we heare what the father hymselfe speaketh by his prophet, saying: *If he will lay downe hys life for sinne, he shall see a long lasting seede come after hym. &c. Esay. 53.* Agayne in the same Prophet we read: oblatus est quia ipse voluit. 1. *He was offered, because he himselfe so would. &c.*

Ioan. 18.

The history of Christes passiō.

Esay. 53.

Esay. ibid.

Then they tooke and bound him, and brought him first to Annas father in law to Cayphas: who asking hym of hys doctrine and of hys disciples: he answered, *that he neuer taught in corners, but opēly in the synagoge and in the temple, and therefore willed hym to aske them that heard hym.* Wherat one of the Byshoppes seruauntes, a parasite, a caitife, a swashbuckler, a rakehell, gaue hym a blow on the blessed cheeke, asking if he answered the Byshop so. To whom Christ agayne mildly and couldly answered, saying: *If I haue spoken ill beare*

Christ brought before Annas.

Christ brought before Cayphas.

witnes of the ill: but if I haue ſpoken well, why ſmiteſt thou me? From Annas he was ſent bound to Cayphas, where lying witnes was brought agaynſt hym, that he ſhoulde ſpeake agaynſt the temple. Whereunto Chriſt held hys peace. Then was he aſked and adiured to tell them true, whether he were Chriſt. To this he ſpake: *If I aunſwere you, neither will ye credit me, neither if I aſke you, ye will aunſwere, nor yet let me go. But this I tell you, ye ſhall ſee the ſonne of man ſitting on the right hand of the power of God. &c.* Upon this, after that the wretches had ſcorned, reuiled and beaten him about head and face, & blindfolded hym, bydding hym prophesy who did ſmyte hym, they brought hym thē ad brachiū ſeculare, that is, to Pilate the temporall iudge, in the Guildhall. Where were layd many accuſatiōns againſt him & neuer one true, that he was à ſeducer of ỹ people, à teacher of new doctrine, and forbad tribute to be payde to Cæſar, & made hymſelfe a king. Pilate then after certayne queſtions, hearing that he was of Galile, ſēt hym ouer to Herode: who thinking to heare ſome newes, or to ſee ſome ſtraūge miracle, was glad to haue hym. But when Chriſt would geue hym no aunſwere, in deriſion he put hym in a long white robe, and ſent hym agayne vnto Pilate.

Christ committed to the ſecular power.

Then the Prieſtes and Seniours of the people gathered themſelues agayne in a great route to accuſe hym before Pilate. To whoſe accuſatiōns our bleſſed Sauiour holding his peace, gaue no word to aunſwere. Pilate merueling at his ſilence, and perceauing no cauſe in hym worthy of

Math. 27.

False accuſations againſt Chriſt.

death

death, and that all this proceded of wilfull malice, and alſo admoniſhed of hys wife to haue nothing adoe with hym, ſought meanes what he might, to deliuer hym. And forſomuch as the maner was for the iudge to geue the Jewes one of the priſoners toward the feaſt of Eaſter, he aſked whether they would haue Jeſus, or Barrabas the murderer. They required Barrabas to be deliuered, crying, crucifige crucifige, vpon Jeſus ỹ ſonne of ỹ liuing God. And when Pilate aſked thē what he ſhould do wyth their king, and that he found no cauſe of death in hym: they ſayd, they would no king but Cæſar, and if he let Jeſus go, he was not Cæſars frend. Whereupon Pilate for feare, ſeing he could no other do, called for water to waſh his handes, and ſo gaue Jeſus to the will of the Jewes. Who then tooke Jeſus, and when they firſt had ſcourged his bleſſed body, with as many ſtripes, ye may be ſure, as ỹ law would geue, which were xl. lacking one, then they tooke of his coate, and put vpon hym a ſcarlet paule, platting a ſharpe crowne of thornes vpon his tender head, that the bloud came trickling downe, and put a reede in his hand in ſteade of a ſcepter. Thē begaune the curſed Jewes agayne, ſome to ſmite him vpon the head with a reede, ſome to ſpit vpon hym, ſome to mocke & deride him, with ſcornefull kneeling and blaſphemous rebukes, ieſting and ſcoffing at him, as the Philſtines did at Sampſon the ſame day when hee whelmed the whole houſe vpon their heades, and ſlew them all: to fulfill the wordes of ỹ Prophet Eſay, which ſaith:

Pylate ſought meanes to delyuer Chriſt.

Barrabas taken and Jeſus refuſed.

Chriſtes bleſſed body ſcourged.

Sampſon a figure of Chriſt.

Iudic. 16.

Esay. 57. *vpon whom haue ye made your scornes and mockes, vpon whom haue ye opened your blasphemous mouthes, and bleared out your tounges, you adulterous and sinnefull generation?* Esay. 57.

Thus when the malitious multitude of the catyfes had take their pleasure vpon hym within the Yeldhall Court, the souldiours the put of hys purple attiere, and arayng him agayne with hys owne coate, led hym through the Citie with hys Crosse on hys backe, toward the mount of Caluarie, till by the way hys body fayntyng vnder the burde, they pressed one Symon of Cyrene, to helpe him with the Crosse vp the hill: & so commyng to the place of Caluarie, called Golgotha, after they had nayled hym hand and foote fast to the crosse, they lyft hym vp betwene ij. theeues, one of the right hand, a blessed confessor, whose name we know not, we may call him sainte thefe: the other on the left hand, a blasphemous wretch.

Christ crucified in Caluary.

When they had all this done, which the good counsell of the Lord had preordeined, yet the cankered Iewes left hym not, but still continued in their furious malice, staryng at hym and raylyng vpon hym with all kynde of scornefull & opprobrious blasphemies, noddyng their heades, & byddyng him, now come downe from the crosse and saue thee selfe, thou that wouldest destroy the Temple of God, and in three dayes builde it agayne &c. thus spake they to fulfill the wordes of the Psalme, saying: *All they stared vppon me, and mocked me, they spake with their lippes, and nodded their heades.* And what spake they with their lippes!

Scorners of Christ.

he

he trusted (sayd they) *in the Lord, now let him come and deliuer hym: let him now come and saue him, if he do loue hym, and will haue him.&c.* for so spake the Princes of the Priestes and Seniours of the people, saying: *Others he saued but himselfe he can not saue. If he be the king of Israel, let him now come downe from the Crosse and we will beleue in him.* While the Iewes and the Priestes thus were scorning hym, in the meane tyme the Souldiours which crucified him, drew lottes for his coate, because it was seameles, and could not well be diuided, to fulfill the rest of the Psalme that followed, saying: *they parted my garment amongest thē,& vpon my coat they drew lottes.&c.*

Psal. 21.

Mat. 27.

Psal. 22.

The payne & tormentes which this innocent Lambe of God sustained vpon the Crosse were great, the rebukes and scornes which he abide, were greater: but especially that which he suffered in spirit & soule was greatest of all, when as he not onely in body decaying for weakenes and bleedyng, but also in soule fainting with anguish and discōfort, beganne to cry with a loude voyce: *My God, my God, why hast thou forsakē me?* seeming by these wordes to be in such a case, as happeneth to Gods childrē sometimes, thinking with themselues that God hath vtterly left & forsakē them: not that God did euer forsake his sonne Christ, but this was the voyce of his humanity, teaching vs not to thinke it straunge, though our feeble hart do faint somtimes through dispayre or lacke of present comfort, as happeneth many times euen to the elect children of God.

The greatest payne that Christ felt, was in hys soule.

Christ in discomfort of spirite.

Dispayring myndes may cōfort themselues by the example of Christ.

After all this done, yet one thing lacketh more

to the fulfillyng of the Scriptures & finishyng of hys Martyrdome, which in ỹ lxviij. Psalme was also prophesied of hym in these wordes: *They gaue me galle for my meate, and whē I was dry, they gaue me vyneger to drinke, &c.* Which here happened also. For as Christ our Sauiour approchyng now to hys death, began to languish in body, and to call for drynke, saying: Sitio, there was a vessell of vyneger not farre of, wherewith they filled a sponge, and so puttyng it vpon a reede, set it to his mouth to drinke. So litle curtisie dyd Christ our Lord fynde in hys owne countrey among the Iewes, for all hys so great miracles and benefites bestowed vpon them, that in his thyrst he could not obteine a cup of sweete water of them. So thyrsty were they of his bloud, who was so thyrsty of their saluatiō. Which bloudy crueltie of theirs cost them afterward full deare: as in the story of theyr destruction notoriously to all the world dyd appeare. Thus after the vineger was offered hym, and he tasted a litle therof, perceauyng now all things to be finished, he sayd: Consummatū est: all now (said he) is finished, and so it was. For what soeuer was prefigured or prophesied in ỹ Scriptures before of hys sufferyng, was now accomplished. First that he should be sold to ỹ hands of hys enemyes. For as Ioseph was sold by Iudas to the Ægyptians, so was he to the Phariseis. Dauid was persecuted of his owne children & seruants: so was Christ. As Dauid sayd Eamus hinc: the same wordes spake Christ. That he should come sittyng vpon an Asse poore and humble: so did he.

Psal. 68.

Mat. 27.
Iohn. 19.

Vineger giuen to Christ to drinke.

That

That hys frendes ſhould all forſake hym: ſo dyd hys Diſciples. That he ſhould be falſely accuſed: ſo was he. That he ſhould be ſcourged and woũded for our iniquities: it came to paſſe. The ſlaying of the Eaſter lambe declared that he ſhould dye an innocent at Eaſter: and ſo dyd hee. The roſtyng of the lambe declared the hoat iudgemẽt of God vppon hym for our ſinnes: he felt no leſſe. Sampſon was ſcorned & derided of hys enemyes: but what folowed? Sampſon beyng thus derided, ouerthrew the houſe, and dyd more hurt to them, and profite to his people by hys death, then by all hys lyfe before: euen ſo dyd Chriſt. In Eſay it was propheſied of his beating about the face & chekes: ſo it came to paſſe. In the Pſalmes it was foreſhewed of goryng his handes and his feete, of telyng all hys bones, of noddyng their heades, of their oppꝛobꝛious mockes, of diuidyng hys garment, of gyuyng hym bitter vyneger. In Zacharie it was propheſied, that the day alſo ſhould be darkened vntill euenyng: and ſo it was. All theſe thyngs beyng now complete, which belonged to the paynes of hys bitter paſſion, and that Chriſt our heauenly Sauiour perceiued now nothyng to lacke more to the fulfillyng of our redemptiõ, immediatly vppon the ſame, commended hys ſpirite to his fathers hands with a mighty cry, and ſo lettyng downe hys head, gaue vp the ghoſt.

All thinges finiſhed, that the Scriptures ſpake of Chriſtes ſufferyng.

But before I come to this finall cloſyng vp of his lyfe, let vs firſt heare & ſee, how Chriſt thus hangyng and ſilent vpon the Croſſe, begynneth hys victory, to caſt out the prince of this world,

and what he sayth vnto hym, though not in open speach, yet in effect of spirite , and power of hys passion . For this we must vnderstand, that the drift and purpose of Christes death was not to fight with man, nor to wrastle agaynst flesh and bloud. No, no, rather he fought for man, & prayed for them that crucified hym, saying: *Father forgeue them, they know not what they do* . Hys commyng and wrastlyng was agaynst them that were stronger then mã, agaynst the principates and potestates, and rulers of darkenes of this world, against the spirituall subtile Serpent, the old dragon the deuill . Who when he had done and ended hys vtmost tyranny and violence agaynst hym : then Christ the puisant conquerour, where the deuill and the world had finished, there beginneth now to worke, reasonyng with the deuill in this effect of wordes:

Christ came not to wrastle with man, but agaynst the deuill for man.

Prosopopoia.

The Oration of Christ hangyng vpon the Crosse to the deuill.

Now art thou taken (thou foule feend) and fastened in thine owne snares . Thou proud Goliath, which thoughtest no mã in all Israell able to match thee, now hast thou found in Israell a man after flesh able not onely to match thee, but also to ouermatch thee, who wyth thine owne
„ sword shall strike of thine owne head. Thou hast
„ digged a pitte, and hast fallẽ into it thy selfe, and
„ that worthely. See whether thy wilines ioyned
„ with cruelty hath brought thee! So long hast
„ thou raged and raigned (thou foule spirit) in the
„ world, which hath bene lõg vnder thy tyrãny, in
„ most miserable thraldome , not for any iust impe-
„ ry thou hadst of thy selfe ouer them, but for theyr

wret-

wretched ſinnes which deſerued ſuch a cruell ty-
rannie to be ſet ouer thē. Their wickednes made
thee ſtrōg, not thy worthynes. Seing they were
not cōtent at the firſt beginning to be gouerned
by their creator which made them he iuſtly gaue
thē ſuch a gouernour as they deſerued, to ſcourge
& plague thē, for their vniuſt rebellion. And now,
becauſe thou haſt had ſuch dominion & vſed ſuch
tyrannie ouer thē at thy pleaſure, & none able he-
therto to reſiſte thee: thou thoughteſt therfore to
practiſe ẏ lyke violence & tyrannie vpon my poore
fleſh alſo, & haſt done what thou cāſt agaynſt me.

The ſynne of man, made the deuil strōg.

First, after my birth thou dideſt ſet Herode
to perſecute me: thou temptedſt me in the deſert.
What meanes afterward diddeſt thou ſeeke to
trippe and ſnare me? Yet my tyme was not
come. At length when the howre came of
darkenes, thou didſt take and bynde me, and ſet
thy ban dogges to baite me, falſe witneſſes to ac-
cuſe me, vniuſt iudges to condemne me, thy mi-
niſters to ſcourge me, thy ſouldiours with thys
ſharpe garland to crowne me, thy ſycophantes to
ſcorne me, and after thou laydeſt this heauy croſſe
vpon my ſhoulders, & not cōtent with that, thou
haſt strayned alſo my poore body vpon the ſame,
and nayled me faſt both hand and fote. In theſe
my tormentes and bleding paynes I was drye,
requyring a little drinke, and thou gaueſt me vi-
negar. All this I take to be thy doing, and no
mans els. For thys people are but thy inſtru-
mentes, and workmen. Thou art he that ſetteſt
them on. Thou art the maſter of theſe reuels, the

The cruelty of ſathan agaynſt Chriſt.

" ringleader of this daunce, the captayne of thys
" crew. And as thou art the Archenemy to all mã-
" kinde, so because ÿ seest me come in similitude of
" sinfull flesh, ÿ art mine enemy also, & hast wrought
" me all this villany, bringyng me to this crosse,
" and making me a spectacle here to all the world:
" and yet not satisfied with all this, after thou hast
" thus hayled and nayled me to this contumelious
" gibbet, now to make a mendes, in mockery thou
" biddest me come downe if I can, and saue me
" selfe. Yes Sathan, I can come downe, and will
" come downe, and saue me selfe. For that power
" haue I, both to lay downe my life, and to take it
" agayne, and therefore I will saue me selfe, but so
" as I may also saue all mankinde with me: and
" not at thy pleasure I will do it, but in such order
" as the Scriptures require. For I come therfore,
" to fulfill the Scriptures.

" And seing all this is now fulfilled that belõ-
" geth to my passion, and that thou hast done what
" thy vttermost malice can, now where thou doest
" end, there will I beginne to shew what I wyll
" and cã do. And forsomuch as thou hast thus fast-
" ned my body to this crosse, I aske thee now sa-
" than, what haue I offended, or what cause had-
" dest thou to do this vnto me? Behold this body,
" with all the members thereof: here is my mouth,
" what guile or blasphemy did euer passe these
Nõ est dolus in ore eius. *Esa. 53.* lippes? My tongue, as it hath bene euer talkyng
" of heauenly thinges, and preaching the will and
" message of my heauenly father, ready to instruct
" and exhort all men, so what idle or angry word

did

did it euer bter, when did it euer ſpeake euill
of any, or defame any creature, or flatter
wyth the truth at any tyme? What concu-
piſcence came euer in theſe eyes of myne, or luſt
into my hart? My handes, which haue alwayes
bene ſtretched forth to do all men good, thou haſt
here ſtretched vpon the tree: and what haue theſe
handes euer committed? though I haue bene
ſtricken, when did they euer offer to ſtrike any?
They haue waſhed poore mens feete, they haue
touched and healed foule Leepers. What harme
haue they done to any, either mā or childe? whoſe
goodes did they euer ſpoyle? what bribe or bribes
came euer within theſe fingers? My weary feete
lykewiſe thou haſt nayled to the croſſe, which ne-
uer ſtept to any euill, nor walked in any wicked
way, but alwayes haue bene occupied, trauailing
in my fathers arrant, and in my appointed voca-
tion, ready to runne & go both day and night to
ſuccour my neighbours, ſparing no trauayle, frō
place to place, from City to City, to ſet forth Gods
glory, & to call all mē to ẏ kingdome of life, conti-
nually laboring a foote without eaſmēt eyther of
horſe or mule, ſaue onely a little before my paſſiō
(to fulfill the Scriptures) I vſed ẏ helpe of a ſe-
ly Aſſe, to eaſe me into ẏ City. Frō my feete go to
my head, which thou haſt ſo ſharply pearced with
a crowne of thorne. What hath this head com-
mitted or deuiſed that might turne either to the
diſhonour of God, or diſprofite of my neighbour?
Briefly, from toppe to toe what part findeſt thou
in all my body that deſerued thus to be handled?

Chriſt in all partes of his body and ſoule Innocent.

„ From my bodely partes, go further to the in-
„ ward motions and affectiõs of the minde: search
„ me both within and without. What pride, dis-
dayne, hate, enuy, malice, hipocrisy, vainegloxy,
„ selfeloue did euer sturre in me? did I not humble
„ and debase my self alwayes vnder all men? Exa-
„ mine my whole lyfe to the precise law of God,
„ and search me body and soule, if I haue not in
„ body & soule, honoured my Lord my God with
„ body and soule, with all my hart, and my whole
„ strength, if I haue taken hys name in vaine, if I
„ haue not sanctified the Sabbath day, if I haue
Obediens vsq; ad mortem, mortem autẽ crucis. Phil. 2. not honoured my father and my mother, obey-
ing my father to the death, euen to the death of
the crosse, if I haue not euer loued my neigh-
bour as my selfe, yea better then my selfe, if I
euer lusted after my neighbours house, his wife,
„ his Oxe, Asse, or any thing he hath, if I haue
„ not euer done to others as I would be done to
„ my selfe. &c.
„ When thou temptedst me in the desert, dyd I
„ gyue thee place? Haue not I alwayes resisted
„ thee? Come, search (I say) and rãsacke my whole
„ lyfe, summon à Parlament of all thy wicked spi-
„ rites, call also thy Scribes and Phariseys vnto
„ thee, try and spy all my woxkes, thoughtes, cogi-
Quis ex vobis arguit me de peccato? Ioan. 8. tations, woxdes, and doinges. This I say to thee
and to them all: which of you all can charge me
with any sinne? which if thou cãst do, then mayst
thou iustly bxyng me to this confusion, and hold
„ me in this death: fox the reward of sinners, by the
„ law, is death. But if thou cãst finde no such thing

in

in me(as thou cãſt not)wherin to charge me, either to do that was agaynſt ỹ law, or Gods law to commaunde any iote which I haue not fully obſerued:then is it no right, neither will I ſuffer either thee or death to hold that, which belõgeth not to you, but iuſtly will deliuer me ſelfe out of the thraldome of death,and not onely me ſelf,but alſo will deliuer them out of priſon of death, whõ thou haſt hetherto captiued, and letting them out, thee onely will I chayne vp in death and darknes, as a tranſgreſſour of Gods holy law, becauſe the law of God iuſtly cõmitteth to death them that be tranſgreſſors. The law ſayth: *thou ſhalt not kill,and he that ſtriketh and killeth, ſhalbe gilty of iudgement.&c.* And here thou haſt perſecuted, and laid handes vpon me, which am giltles,and moſt vniuſtly haſt ſhedde innocent bloud.See, Sathan, whether thy greedines hath brought thee.So greedy waſt thou to deuoure all men, that now thou haſt ſwalowed one bone or morſell that ſhall choke thee, and make thee picke vp againe all that euer thou haſt eaten before.

Venit prin ceps mundi huius et in me non habet quic quam. Ioan.14.

Vt educas de carcere vinctum, de domo carceris ſedétes in tenebris. Eſa.42. Exo.20.21. Math. 25.

Remembreſt thou not how Adam our olde progenitor, hauing all the fruite and the whole orchard of Paradiſe at hys will, was not therewith content, but needes would reach his hand to the tree, which onely was forbidden: and by that one loſt all the other, and deſerued death for hys diſobedience? No leſſe was it forbidden thee by iuſtice, finding no cauſe in me, to murder me vpon this tree, which is ordayned for the gilty, and not the innocent. And therefore for thy vn-

Preſumption of Adam. Preſumption of Sathan.

lawfull greedynes shalt thou be rewarded with
" the same price as he was. For it is no reason, that
If Adam were expelled paradise for tasting ỹ tree of life, much more is sathan to be expelled frō hys possession, for murthering the author of life.
" he which was seduced by thee, should be punished: and thou which wast both the author of hys
" fallyng, & also giltie of the lyke transgression thy
" selfe shouldest escape vnpunished. As Adam therfore beyng Lord of Paradise, lost all he had for
" presumyng vpon one fruite forbydden, so because
" thou hauing authority geuē vpō all sinners, hast
" likewise presumed vppon one that is no sinner,
" hast forfetted ipso facto, to me all thine authoritie
" which thou haddest before: so that henceforth I
" discharge all wretched synners from thy iurisdictiō, & the power of death, who so euer come to me.
The prince of this world shall be cast out. Ioa. 12.
Auoyde therfore, thou cruell murderer: surrender thy hold out of thy possession: let go thy captiues: yeld from thee the bill of debt, wherewith
" thou hast them indebted to my father and con-
" demned vnto death: whō now I here discharge,
" and receaue for my people, and set them free for
Princeps mundi huius iam iudicatus est Ioan. 16.
" euer. And lest thou shouldest thinke me herein to
" do thee any wrong, or to do more then I may, I
" would therfore thou shouldest well know, sathā,
" that neither I will here procede with thee by my
" absolute power (as I might by reason of my di-
" uine nature, which I haue vnited here to my hu-
" manitie: for that were but to ouercome thee by
" me selfe, for me selfe): neither yet by mere mercy
" will saue synners from thee, but by playne iustice
" and order of law I will procede with thee, and
" in my manhode I will conquere thee, not for me
" selfe, but for man, because in my manhode I haue

sa-

satisfied the debt of all mankynd. which beyng
discharged, then good right it is that the bookes »
should be cancelled, so that thou shalt haue no »
moze clayme noz title to them. Foz this cause I »
tooke this nature of man vppon me, and came in »
similitude of sinnefull flesh, sufferyng thee all this
while to worke thy extremitie agaynst me, not
that I neded foz myne owne part to haue fallen
into thy hand, except I would: but foz their sake,
because I would cleare thē out of all debt, whom
thou haddest in durance.

Christ in his manhode payeth all the debtes of man to the law.

Now therfoze, what soeuer it is that they owe »
to my father oz to hys law, here I offer me selfe »
bound, to aunswere by the law the vttermost far- »
thyng foz them. If their bodyes haue offended al- »
mighty God, my body hath made amendes: if »
their soules be vnpure, my soule hath made a re- »
compense: if the law require life foz lyfe, bloud foz Leuit. 24.
bloud, head foz head, eye foz eye, toth foz toth, hād Deut. 19.
foz hand, foote foz foote, I set my lyfe, my bloud,
my head, eye, toth, hart, hand, foote, and euery »
member of my body foz theirs. Foz what mem- »
ber in all my body is it, that thou hast not toz- »
mented? And though thou hast iustly condem- »
ned them, and death deseruedly hath slayne
them, yet I beyng wrongfully cōdemned of thee, »
do here abandon thy iust condemnation. And be- »
cause their deserued death also shalbe dissolued, »
as I haue payed all other debtes, so will I also »
pay the debt of death and lay downe my lyfe foz »
them. Which beyng done, neither shalt thou, noz »
death, noz the law haue any moze interest vppon »

" them. For as by disobedience of one, all his poste-
" ritie commyng after hym were worthely con-
" demned to death: so by the same iustice it is con-
Rom. 5. uenient, that by my obedience all my posteritie,
" that is, all they which ishue out of me, by spiritual
" regeneration of fayth and Baptisme, should be
" partakers of my life.
" After this effect of speach whē Iesus had spo-
" ken to the deuill, speakyng likewise vnto death,
In other station of Christ hanging vpon the Crosse to death. he sayth to him: And thou terrible tyranne, thou dreadfull death, armed with the iustice of God, the mortal enemy to all flesh, whom no man was euer yet able to resiste, & which art so ready here and so sawcy, set vp by Sathan to seeke my lyfe,
" neither shalt thou escape my hands. For as thou
I will be thy death, O death. Ose. 13. art the destruction to all other, so wil I be thy de-
" struction, thy death O death, thy styng O hell:
" And as I haue ouerthrowne the deuill, thy ma-
" ster, and expulsed him from his kingdome, and
" spoyled him of all his munitions: so will I also
Frō death I will redeme thē. Ose. ibidē. swalow thee vp in victory, and throw thee down headlong for euer. And albeit I nede not to suffer thy force vnlesse I lyst, for myne owne part, be-
" cause ÿ hast no power vpon me, & might therfore
" saue me selfe from thy cruell daunger if I would:
He shall ouerthrow Death for euer. Esa. 25. yet for my loue to mankynd, because their life shall not perish whom my death may saue, and because I will not saue me selfe without them,
" but will deliuer them out of thy handes, for their
" sakes, to pay their debt, and that by my crosse vn-
" deserued I may crosse them out of the booke of
" death, which haue deserued death I am content:

come

come death therfore, and do thyne office, I wil- ,,
lyngly here yeld my lyfe to thee. And yet neither ,,
will I yeld it to thy handes, nor gyue it ouer ,,
at thy pleaſure. And although thou come Exod.21.
here with thyne yron coulter or braſen maull to ,,
breake my bones, yet will I not ſuffer thee ſo to ,,
do, neither ſhalt thou breake one bone of me. To ,,
fulfill the Scripture, I geue ouer my lyfe: yet not ,,
at thy will, but at myne owne pleaſure. For Ioan.10.
be it knowne to thee, O death, that I haue ,,
power to lay downe my life, and to reſume it ,,
agayne at myne owne will. And thus Jeſus ,,
ſpeaking, bowed downe his head, and gaue vp ,,
his ſpirit to the handes of his father, and ſo de- ,,
parted.

And now, leſt ye ſhould thinke theſe wordes of Chriſt aboue recited to be inuented of me, per fictionem rhetoricam, and not confirmed rather, per Scripturam authenticam, ye ſhall heare what the Lord Jeſus himſelf ſpeaketh out of the Prophetes and out of the Euangeliſtes and his holy Apoſtles, and what the vertue of his paſſion dayly ſpeaketh in our hartes by his holy ſpirit. Firſt ye read in S. Iohn, what Chriſt our Sauiour ſpeaking of Sathan, ſayth: *The prince of this worlde commeth, and in me he hath nothing. &c.* meaning that Sathã was cõming to lay hands vpõ him & had no lawfull cauſe ſo to do. And therefore becauſe he without lawfull cauſe would preſume to ſet vppon him, we read what foloweth after in the ſame Euangeliſt: *Now* (ſayth the Lord) *is the prince of this world iudged. &c.* And in an other place: Ioh.14. Ioh.16.

Iohn. 12. *Now* (sayth Christ) *is the iudgement of this world, now the prince of this world shalbe cast out. &c.* Also in an other place: Ioh. 12. *When the sonne of man* (sayth our Sauiour) *shall be lifted vp, I will draw all thinges to me selfe.* Luke. 11. *&c.* And in S Luke he sayth: *when a strong armed man watcheth his house, all is in peace which he possesseth: but when a stronger then he commeth and ouercommeth hym, he taketh from him his munition wherein he trusted, and diuideth his goodes. &c.* Gene. 3. In the third of Genesis we read also, *that the seede of the woman should breake the serpentes head.* Furthermore, when we read the wordes of Moses to Pharao, although it be in other persons, Exod. 8. 9. 10. yet therein is represented and shadowed to vs the very proceding and working of Christ our spirituall deliuer, against the spirituall Pharao, the great prince of this world the Deuill.

Christes hart perced with a speare. Bloud and water issuing out of Christes side.

And here an end of Christes sorowfull paines. After whole death, the cruell tormēters setting a sharpe speare to his side, thrust it to his tender hart, from which eftsones streamed out bloud & water, to fill vp ỹ full raunsome of our redēptiō. And thus haue ye the whole course of Christes blessed passion briefly runne ouer, with the principall partes and circumstaunces thereof. wherin hath bene noted to you hys selling, his binding and handling, his hailing and tossing to and fro, first to Annas, then to Cayphas, thē to Pilate, frō Pilate to Herode, frō Herode to Pilate againe, from Pilate to the Guildhall, from the Halle to the barre, where he was falsely accused, from the barre to the post and piller, where he was cruelly

scourged

ſcourged, from the piller through the City, from the City to the mount, from the mount vp to the racke of the Croſſe, where no drop of bloud was left in all his body. What tormentes of death were lacking! what miſery could be added more then that he in this paſſion ſuſtayned! Here were whippes and ſcourges, prickes & thornes, cordes, and ropes, buffets and blowes, mockes and mowes, rayling and reuiling, hammer & nayles, croſſe and gibbet, thirſt and vineger, reed and ſpeare, with ſuch like tortures and other panges of his Innocent paſſion, ἐμπλύσματα, ῥάπίσματα, κολοφίσματα, to vſe the wordes of Nazianzene: theſe were the inſtrumentes of our redēption. All theſe he moſt patiētly for our ſakes ſuffered in his bleſſed body. Which though they be now paſt in him, yet is it good for vs euer to haue them ſtil in freſh mynde and memory, not onely thys good friday, but euery day, both dayly and hourely: Whereby we may learne dayly to ſuppreſſe this proud fleſh of ours, and to crucify with him our croked affections. For what fleſh now can well be proud, beholding our Lord and Sauiour ſo poore on the Croſſe! or who can ſet by the world, that ſeeth the world to be ſuch an extreame enemy to the ſonne of God our redemer! and not onely to hym, but alſo to all hys members to him belonging! Or what ſoule hauing any ſparke of grace, can now geue himſelfe ouer to ſinne, conſidering this terrible iudgement and ſeuerity of God vpō hys owne naturall and onely begotten ſonne, for our ſinnes, which otherwiſe could not be cleared,

A briefe ſumme of Chriſtes tormentes deſcribed.

The memory of Chriſtes paſſion neceſſary for euery Chriſten man.

but by such a deare price, that is, the hart blood of such à glorious person. But of this enough, which rather would be mused vpõ in your harts, then amplified in wordes.

The third part.

Hauing thus past ouer the paynes and punishmentes of Christ, to procede now to the third and last part of my text, it remayneth further to entreat next of the glorious triumph of our Sauiour, which consequently folowed after hys death. Touching which death of his, many thinges are singularly to be considered, or rather to be wondred at, which passe the course of all nature and example of all other. For to all other men so cõmonly it happeneth, be they neuer so victorious, or puissaunt in this life, that when death commeth, it maketh an end of all their felicity and triumphes. Who leaue all behynd them, & cary nothing with them, but are caried thẽselues to nothing: but in this death of Christ all is cõtrary. For here death is turned to life, extreme contempt to eternall glory, pouerty to riches, misery to felicicy, life endeth, and life beginneth: death conquereth, and is conquered: that which is wont to be the end to all other, is to him a new beginning. Where other men leaue the world, there beginneth he his raigne and kingdome: ẏ which casteth other men downe, setteth hym in his triumph. Such a glorious thing was death to him, which is so miserable to all other: and not to him alone glorious, but by hym also glorious to vs all: so that of one death riseth à double victory, à double triumph. He ouercom-

The triumph of Christ begynneth.

Christes death wonderfull, aboue the course of nature.

Difference betwen the death of Christ, and of all other persons.

meth

meth, and we ouercome: he triumpheth, and we triumph: he by him selfe, and we by him. And though he ouercommeth alone, yet he ouercommeth not for himselfe alone, but for vs. For in his victory consisteth our victory: in his righteousnes standeth our righteousnes, according to the wordes of S. Paul. *That we might be made the righteousnes of God by hym. &c.*

In Christs death a double victorie cõteined.

Of this glorious victory of Christ after hys death, the Scripture in many places recordeth, as in the Gospell of S. Luc: *So it behoued* (sayth he) *that Christ should suffer, and afterward to enter into hys glory. &c.* And what glory is this, S. Paul to the Philip. sheweth: where after he had first set forth the great humilitie of his obedience: to death, & to ỹ death of the Crosse, procedyng thẽ further and wonderyng at his exaltation, sayth: *Wherfore God hath exalted hym, and geuen hym a name aboue all names, that in the name of Iesus should euery knee bow, both of thynges in heauen, and thynges in earth, and thynges vnder the earth, and that all tounges should confesse, that Ie- Iesus Christ is the Lord, vnto the glory of God the father. &c.*

Luc. 24.

The exaltation of Christ after hys death.

Philip. 2.

Of his kyngdome also and of hys power, folowyng after his passion, thus we read in the Euangelistes: *Repent and amende* (sayth Iohn Baptist) *for the kingdome of heauen draweth nere. &c.* And in the 3. of S. Mat. & in the 9. of S. Luc. where Christ speaking to his Disciples, byddeth them go forth and preach, saying: *The kyngdome of heauen draweth nere. &c.* Again, speaking to his disciples he telleth thẽ that *he would not drinke of that vinegrape, till he dranke*

The kingdome of Christ.

Mat. 3.

Mat. 10. Luc. 10.

Mat. 26. Luke. 22. *agayne with them in the kyngdome of his father. &c.* Mat. 26. *Or while the kyngdome of God were come.* Luc. 22.

The power of Christ after hys death.

Likewise speakyng of power giuen to him, that is, to his humanitie, he sayth: *All power is geuen to me in heauen and earth. &c.* Agayne: *All thynges be geuen to me of my father. &c.* Agayne, in an other place he cõfesseth, *that the father hath geuen all iudgement to his sonne.* Ioan. 5. Also, *that hys father had geuen vnto hym power of all flesshe.* Ioan. 17. *And I will draw all thynges to my selfe. &c.* Ioan. 12. All which places are to be vnderstand, not absolutely in respect of his diuinitie, but of his humanitie, not as he is θεὸς, λόγος: but as hee is θεὸς, ἄνθρωπος, God and man, or God in man, God clothed with man, ij. natures in one person vnited, so is this power geuen hym. Wherby who soeuer now will be saued, must come to hym: who soeuer will come to the father must come by hym: who not onely is the way to lyfe, but is both ỳ way and lyfe. As there was no corne to be had in al the countreys about Ægypt, but onely by the handes of Ioseph, who after long affliction was so hyghly exalted: so is there no grace, nor lyfe, no remissiõ, no holy ghost now to be looked for, but at the hãdes of this our crucified Ioseph. He is the brasen Serpent, which onely healeth the Serpentes woundes. He is that holy tẽple, where God onely is to be found and worshypped, and no where els. Without him there is no hearyng God, no helpyng God, no God for vs at all. He that seeketh or searcheth any naked God without this God clothed in man, wadeth as in the Occean Sea where he findeth

The persõ of Christ is hee in whõ now standeth all saluation.

Comparison betwen Ioseph and Christ, the brasẽ Serpent and Christ, the Temple & the body of Christ.

No helpyng nor hearyng God without Christ.

no

no bottom. This I ſpeake for cauſes. Some ſuch I ſee, which ſeeme to profeſſe a certaine forme of Religion, ſed nō ſecundum Chriſtum Ieſum, or as S. Paul ſayth, non tenentes caput. that is, *not holdyng the head*. And although nothing be more intolerable to mans nature, then God in hys naked, vnmenſurable and incomprehenſible Maieſtie, as Martine Luther truly ſayth: yet ſome ſuch there be phantaſtically ſpirited, which ſettyng Chriſt a ſyde, and walkyng in their mirabilibus ſuper ſe, wander in their ſpeculatiue contemplations they can not tell whether, thinking to finde out a God to ſaue them by their owne workes and ſeruice, which they ſhall neuer finde. So the Iew thynketh to be ſaued by the law of Moſes: the Turke by hys Alcoran: the Papiſt by hys good deedes: The Monke and Frier by hys workes of perfection. Wherin they are all deceaued. So far is it of that there is any ſauyng God without Chriſt, that it is an horrible thyng (to vſe the wordes of Luther) to thinke of God without Chriſt.

Vide Luter. in Epiſtolam ad Galat.

Who ſoeuer therfore hath to deale wᵭ God for his iuſtificatiō, ſaluatiō, remiſſion of ſynnes, & life euerlaſtyng, let hym ſtrayne hys brayne no further with clymyng ſpeculations, but humbly ſeeke & come to this incarnate God, Chriſt Ieſus crucified, God dwellyng in man, clothed with mā, Mediator betwene God & man, the naturall ſonne of God, & naturall ſonne of a virgine, bone of our bones, and fleſh of our fleſh, and there begin hys ſaluation (as Luther well teacheth) where Chriſt begynneth hys incarnatiō, and fall downe

An horrible thyng once to thinke of God without Chriſt.

Vide Luter. in Epist. ad Galatas. fol. 27.

to the manger, and to the lappe of the virgine, where this child lyeth, and there behold this blessed sonne, geuē to vs, borne for vs, sucking, growyng, conuersant here in midle earth, teachyng, preachyng, bledyng, dying, rysing agayne, ascendyng aboue all heauēs, hauyng full power aboue all thynges. And no doubt but this child shall beare hym out, and bryng hym at length where he shall see face to face. In the meane season, let vs anker here in this hauen, where we shall find rest and safe harborow, & beware we go no further nor lower, but onely to this crucified person, except we go in his name, & be sure to take him wō vs where soeuer we go. If he be our kyng, whether then can the subiect go further then to hys liege prince & soueraigne? If he be our shepheard whether can the wanderyng sheepe seeke but to hys pastor? Whether should the desolate conscience flye but to hys owne Byshop? Who is the glory to the wife, but the husband? where can the member looke for succour, but at the head? Or what is it that we can lacke, either in heauen or earth, but this our head, our husbād, our Byshop, our pastor, our prince and king is able to supplye?

No flying but onely to Christ.

When the people of Ægypt fayuted for hūger, and sought for corne, yet when they had all done, at length they were all sent to Ioseph to be serued.

Colloss. 2.

In illo estis completi. *In hym ye are complete*, sayth S. Paul, as though he would say: there is nothyng in all the world lackyng to your necessities, but in hym ye haue it fully and perfectly. If ye would haue grace, peace, mercy, quietnes of conscience, for-

All fulnes in Christ to supply our necessities.

forgyuenes of synnes, spirituall comfort, giftes of the holy ghost, resurrection, ỹ fauour of God, reconciliation, heauen, and life euerlastyng, he hath it in his own handes to giue you: Quia in ipso cõplacuit omnem plenitudinem inhabitare. *For in hym it hath pleased God that all fulnes should dwell*, sayth S. Paul. Coloss. 1. And thus briefly ye haue heard to what power and glory Christ our Sauiour is now aduaunced, after his death & ignominious passion.

The triumph of Christ after hys death.

Now of his victory & triumph a word or two. Albeit I am somewhat wery, & haue made you weary also I feare with lõg stãdyng: yet were it pitie that such heauenly matter commyng now to hand, should passe vntouched. In worldy victoryes & great triumphes, when any famous act is done, or prowes atchiued, ỹ Captaine is wont to bring ante currum triumphalem, some notable spoyle, or certayne of his principall enemyes subdued by him for a spectacle to the people. So Iudith brought ỹ head of Holofernes, Dauid brought the head and sword of Goliath into Hierusalem. Augustus brought signa parthica into the City of Rome. Sapores king of Persia brought Valerian the Emperour in a golden cage. Of diuers other famous and triumphant victories we read in stories: as of Alexander in subduing the Barbarrians, Themistocles in repelling the Persians, Emilius the Macedonians, Scipio the sonne of Emilius against Anniball, & the Numantians, Pompeius agaynst ỹ Armenians and Asians, Cæsar agaynst Pompeius, Lucullus against Mithridates, Marcellus against the Scicilians & Carthaginians, with diuers moe.

Comparison between the triũphe of Christ, & of other cõquerours.

But amongest all victorious stratagemes, & triumphes, neuer was nor neuer shall be any to be compared with thys glorious conquest of Christ our Sauiour, which excedeth all triumphes that euer were, so farre as the enemyes whom he subdued, were exceding in strength aboue all enemyes that mã either did or euer could ouercome. For the enemyes whom those valiant warriers by violence and force of souldiours oppressed, though they were able in armes, yet were they but men, and such as might be ouercome by men. But these ouer whom thys our conquerer triumphed, were such aduersaries, as conquered euen the conquerers themselues, yea all conquerers that euer were: whom no flesh could withstand, no sword represse, no policy auoyd. And these hath he banquished, not by ayde of any creature, but onely by hymselfe fighting alone. Of the which aduersaries, the first was the spirituall great Goliath the deuill, the mighty Monarch of this world: the other was death the capitall enemy to all flesh and bloud. Of whose most happy ouerthrow, partly I haue touched before. Besides these and with these commeth an other great enemy, or rather greater then they, which beyng called in Scripture, Inimicitia or Ira dei, Gods heauy wrath or hatred, was a sore and intolerable aduersary to man: whom this worthy captaine likewise put to flight & slew. And how? By his crosse, that is, in beyng slayne hymselfe. Wherof we read in Scripture thus: per crucem reconciliauit nos deo, interficiens inimicitias in se-

The triumphe of Christ against the deuill and death.

Gods wrath ceased by the death of Christ.

met-

metipso. *By his Crosse he hath reconciled vs to God, killing enmity or wrath in himselfe.* Ephes.2.

With thys wrath, or rather before this wrath and hatred of God, commeth an other strong enemy called sinne, with a cruell cõpany of deadly aduersaries wayting vpõ him, as Hell, Dãnation, desperation, destructiõ, expulsion, ỹ worme of conscience, thraldome, captiuity, malediction, of which malediction, first we read in Genesis: *Cursed be the earth for thy sake. With toyle & great labour thou shalt feede thereof, and get thy bread with the sweat of thy face, till thou returne to the earth agayne frõ whence thou camest, for earth thou art, & to earth thou shalt. &c.* Genes.3.

The triumphe of Christ against Synne. Hell. Dãnation. Expulsiõ. Desperation. Captiuitie. Malediction.

Agayne, of this malediction we read, Deut.28. *Cursed be thou in the City, cursed in the field, cursed be all that thou hast and possessest. Cursed be thou, and all thine offspring. &c.* with a number of other miserable calamities; which not onely we may read in that chapter pronounced against vs, but dayly may feele by experience working in vs. Wherofensue all these hard distresses and heapes of infinite miseries, slauery, oppression vnder tyrãnous persecutors, plagues, murders, warres, daungers by land, daungers by water, daungers by all elementes, seruitude, penury, prisonmentes, casualties, ruines, aduersities, iniuries, feares, cares, hartbreakinges, hartburninges, cruell handlinges, paynefull sufferinges, sighes & sorrowes, losses, greuaunces, afflictions of body, afflicions of spirit: and who is able to recite all the effectes of Gods malediction layd vpon man for sinne? All which heapes and multitudes of wofull ma-

Deut. 28.

The manifold malediciõs belongyng to mã in this life.

ledictiō, the death of this our Lord & ſoueraigne hath diſſolued and diſpatched, triumphing by himſelfe ouer them all: accordyng to ỹ wordes of S. Paul, Gal. 3. *Chriſt to redeme vs from the curſe of the law, was made for vs accurſed, that the bleſſing of Abraham might come vpon the Gentiles, through Chriſt Ieſus. &c.*

Gal. 3.

Beſides theſe triumphes and valiant conqueſtes of Chriſt our Sauiour, abouc ſpecified, remayneth an other triumph, as glorious as all the reſt, againſt a mighty, a ſore & a ſtout enemy, of whom all our enemies tooke their force. This enemy was of ſo great effect, and diuine authority, that ſo long as he raigned ouer vs, neither could we be ſafe for him: nor yet was it in our power by any meanes to auoide him from vs. But before I beginne to ſpeake of this enemy, I will firſt here play Ioſeph ab Arimathea, and reuerendly take downe the body of our Lord from the Croſſe and lay him in his ſepulchre, till ye ſhal heare of him within theſe iij. dayes more agayne.

Chriſt taken downe and buried.

And here hauyng now taken downe the crucified body of Jeſus from the Croſſe, to occupy your eyes, and to delite your myndes, I entend, by the grace of Chriſt crucified, to ſet vp here in Paules Croſſe, or rather in Chriſtes Croſſe, an other Crucifixe, a new Crucifixe, a new roode vnto you, a Crucifixe that may do all Chriſtē hartes good to behold. This Crucifixe is he that crucified all mankynd, and hath brought many a man to the gallowes, to the Croſſe, to the gybbet, and at laſt crucified Chriſt our Sauiour alſo. So ſe-

A new Crucifixe ſet vp at Paules Croſſe.

The ſtrength of the law.

uere

uere was he, that he spared none: so strong, beyng armed with Gods iustice & iudgement, that none could escape hym. And now shall ye see hym hanged vp, and crucified hym selfe: the meryest and most happyst sight, that euer came to man. Lift vp your heades therfore (O ye faythfull of the Lord) with ioyfull thankes vnto God: and as ye lamẽted euen now in beholdyng the innocent sonne of God wrongfully crucified, and bleedyng vpõ the Crosse: so now reioyce as much in beholding this new Crucifixe, which before was a crucifier & a iudge, but now both iudged & crucified him selfe, to al your comfortes. Ye muse peraduẽture & maruell what great Crucifixe this should be: & no doubt a great Crucifixe it is, and therfore required a great crucifier, & so he had: both great cõquerours, and both them selues crucified, howbeit not of lyke greatnes, nor of like condiciõ: the one our Sauiour, the other our condemner: the one for a few houres crucified, the other for euer: the one wrõgfully, the other iustly put to ỹ crosse: the one of hys owne mere will, the other of mere force and conquest. Of the one I haue preached vnto you already, which is Christ Iesus crucified: Of the other S. Paul now shall tell you.

The Irtriumphe of Christ ouer the law.

The sonne of God: The law of God both crucified.

Ephes. 2.

His name is ὁ νόμος τῶν ἐντολῶν: called otherwise χειρόγραφον ὑπεναντίον ἡμῖν ἐν δόγμασι: wherof ye shal heare what S. Paul speaketh both in the Epist. to the Ephes. and also the Coloss. cap. 2. *This law* (sayth he) *of commaundementes, or Gods hand writyng that was agaynst vs in decrees, he hath made voyde, abolished, and hath affixed to his crosse, and spoylyng principates and potestates,*

Coloss. 2.

Crucifyng of the law.

teſtates, hath made an open ſhew of them, triumphyng ouer them openly in hym ſelfe. Col. 2. And ſo haue ye vpon one Crosſe ij. Crucifixes, ij. moſt excellent potentates that euer were, the ſonne of God, and the law of God, wraſtlyng together about mans ſaluation, both caſt downe and both ſlayne vppon one Crosſe, howbeit not after lyke ſort. Firſt the ſonne of God was ouerthrowen, and tooke the fall, not for any weakenes in hym ſelfe, but was contēted to take the foyle for our victory. By this fall, the law of God in caſtyng hym downe, was caſt in hys owne tryppe and forgot hym ſelfe. For where the law ſayth: *he that doeth the commaundementes ſhall lyue in them*, Chriſt kept the law and yet contrary to the law, lyued not in it. And therfore as it was agaynſt all order of Juſtice & law, that he ſhould be cōdemned, *Which neuer knew any ſinne:* ſo ſtode it with good iuſtice, that ỹ law which offēded in condēnyng the innocēt, ſhould forfeit his right to hym whom he wrongfully had offended. Wherupon in concluſion it folowed, that the law which before was holy, profitable, immaculate, & neceſſarie, beyng now found a tranſgreſſor, muſt nedes geue place to a holyer perſon, which neuer tranſgreſſed, and ſo rightly was taken as gyltie and culpable, and faſt nayled hand and foote vnto the crosſe: accordyng as we read in S. Paules wordes: *The law condemnatorie which was written agaynſt vs in commaundementes, he cancelled, and affixed to hys Crosſe, triumphyng in hym ſelfe. &c.* Col. 2.

Two Crucifixed vpō one Crosſe.

The law a tranſgreſſour in the cōdēnation of Chriſt.

The law crucified to the Crosſe of Chriſt.

Colol. 2.

Where is to be vnderſtand in crucifying this law of God, not that the commaundementes of

God

God are now crucified and abolished, so that they are now not to be obeyed or practised of vs any more. S. Paul sayth not, that the commaundementes of Gods law be crucified, but *the handwritying that was agaynst vs in Commaundementes to be crucified. &c.* meanyng therby the curse, malediction or condemnation of the law to be extinguished: so that the commaundementes of God though they teach what is to be done, yet they condemne not them that be in Christ Jesu: and though they beare rule in the body so long as it lyueth here: yet they rule not ouer the conscience to condemnation. *For therfore was Christ made accursed for vs, to redeme vs from the curse of the law &c.* Gal. 3. So that Christ, & the law in a true Christē cōscięce are cōtrary & incompatible, as the scholemē terme it: or as we may say in playne English are ij. thynges which can not stand together: but either Christ must geue place, and the law stand: or els the law (the condēnation of the law I meane) must end, and Christ reigne in the conscience of ỹ Christian penitēt. For both these, Christ and ỹ law, Grace & malediction cā not gouerne together. But Christ the sonne of God which once dyed, can dye no more, but must reigne for euer. Wherfore the law with his strength, stynge, and curse, must surcease and haue an end, so that as Christes kyngdome first begynneth vpon the Crosse: euē so the kyngdome of the law vpon the same Crosse, and at the same tyme expireth.

Gal. 3.

Christ & ỹ maledictiō of the law cā not both dwel in one conscience together.

The kingdome of Christ begynneth: and the kyngdome of the law endeth both vpon one Crosse.

And here commeth in that, which in Scripture is called, Libertas Christiana, Christen liber-

Christen libertie.

tie. Of which libertie S.Paul thus writeth to the Galat: *Christ was made vnder the law, that he might redeme thē which were vnder the law in bondage. &c.* And agayne: *In the libertie* (sayth he) *wherin Christ hath set you, stand fast, and come no more vnder the yoke of bondage. &c.* By which libertie is ment, not the libertie of flesh, for vs to runne at large, and do what we liste (as many there be now adayes, which abuse Christian libertie to carnall licence) but the libertie belongyng onely to the inward conscience of a iustified Christian, which once was in bondage of the law, not onely to obey it, but also in daunger of perpetuall death and malediction by disobeyng the same. From this daunger Christ now hath vtterly cleared all true penitent and tremblyng consciences, settyng them at libertie, not from the vse and exercise of the law, but from the dominion and authoritie iudiciall of the law.

Gal. 4.

Agaynst ỹ abusers of Christian libertie.

The malediction not the vse of the law taken away.

And that is it, which S.Paul here speaketh and meaneth, saying: *He hath dispatched the obligation or handwrityng that was agaynst vs in decrees, and hath crucified it fast to the crosse. &c.* Wherin the phrase of S. Paules speach would be noted. If he had but said, that Christ had plukt vs out from the daunger of the law: or that he had stayed the sentence of iudgement agaynst vs, or had repriued vs from the condemnation of the law, it had bene much, and a ioyfull matter (no doubt) of singular comfort vnto vs. For what more comfort can be to a gilty person, cast by ỹ law, thē to heare the perēptory sentence of Iudgemēt agaynst hym, stayed, reuoked, or turned away? And yet in this com-

Col. 2.

fort,

foꝛt, ſome feare remaineth withall, ſo long as the authoꝛitie of the Iudge endureth, and the law ſtill ſtãdeth, whom he offended. But now marke (O ye faythfull of the Loꝛd, eſpecially you, that labour and be laden in conſcience) and expende well the heauẽly meſſage of this woꝛthy Apoſtle, what he ſpeaketh of the law, and how he ſpeaketh. He ſayth not that ỹ ſentence of iudgement is ſtayed, & that we are pardoned, noꝛ ſayth that the action is fallen, and we are repꝛiued. No, no, he goeth further and telleth vs playnly, that the law which was agaynſt vs, our accuſer and condemner is ſlayne, kylled, crucified and nayled faſt both hand and foote, & ſo crucified, not as Chꝛiſt was, to ryſe agayne the thyꝛd day, neither hath the law ſuch power to ryſe agayne as the ſonne of God dyd, but remaineth ſlayne and aboliſhed, neuer to ryſe agayne noꝛ to haue power agaynſt them that be in Chꝛiſt Ieſu. Whereby the caſe of our ſaluation ſtandeth firme & ſubſtantiall, without all feare of iudgement and condemnation. Foꝛ if there be no accuſyng noꝛ condemnyng but by the law, then to kyll the law, which kylleth vs, what is it els, but to diſcharge vs from condemnatiõ foꝛ euer? He that deliuereth hys frend foꝛ a tyme out of hys enemyes hand, doth hym a pleaſure: but he that kylleth the enemy, and rydeth hym quyte out of the way, geueth perpetuall ſafetie. So remiſſiõ of ſinnes by Chꝛiſt, if it were foꝛ ſome tymes, and not foꝛ all tymes, foꝛ ſome ſynnes, and not foꝛ all ſynnes, then the law had lyued ſtill. But now the kyllyng and crucifiyng

Affixit illud crucifuæ. &c.

The condemnation of the law not ſtayed, but kylled to all true Chꝛiſtiãs.

The kyllyng of the law importeth our ſafetie to be perpetuall.

of the law importeth full remission to be absolute and our safetie to be perpetuall. Wherby cõmeth now the saying of ỳ Apostle to be true: *That there is no condemnation now to them that bee in Christ Iesu, Which walke not after the flesh, but after the spirite. &c.* Rom. 8. For the law beyng slayne, which was ỳ accuser, *who shall now lay accusation agaynst the elect? It is God that iustifieth, and who is he then, or where is he that shall condemne?* If ye will nedes know where he is, S. Paul will tell you. There he is (sayth he) vpon the tree, vpon the Crosse of Christ fast crucified. A dead man (sayth our prouerbe) can do no hurt. Euen so no tremblyng conscience nedeth now to feare the power of ỳ law, that is Christ. Neither is there to hym now any law to condemne hym, as the sayd Apostle most comfortably teacheth vs saying: *Sinne shal not preuayle ouer you.* Rom. 6. And why? Because ỳ law, *Which is the power of sinne,* 1. Cor. 15. is now dead to vs. So that lyke as if a woman be discharged from her first husband beyng dead, and hath maryed an other man, the first husbãd hath no more power ouer her: euen so we now beyng espoused vnto Christ our second husband, are freed vtterly from our first husband the law, and as S. Paul in the same place sayth, *Are no more vnder the law,* Rom. 6. that is, vnder the dominiõ and malediction of *the law, but vnder grace,* that is, vnder perpetuall remission of synnes, committed not onely before our Iustification, but as wel also after, and duryng all our lyfe lõg: Addyng this lesson withall (as foloweth in the same place) not that synners should synne the more therfore, because they are vnder grace:

The law compared, to the first husband, Christ to the second.

Gods great grace ought to be no encouragement to sinne.

but

but that weake infirmitie might be releued, broken conſcience comforted, & repentyng ſynners holpen from deſperation, to the prayſe of Gods glory. For as God forgeueth not ſynners becauſe they ſhould ſynne: ſo neither doth infirmitie of fallyng diminiſh ỹ grace of Chriſt, where fayth with repentaunce foloweth.

Theſe thinges ſtādyng ſo, ſeyng ỹ our firſt huſbād ỹ law is now deceaſſed (as S. Paul telleth vs) let vs weigh our ſtate wō the Scriptures, & yoke our ſelues no more vnder ſubiection of ỹ law, frō whom we are deliuered. I ſpeake not here with Ætius, Eunomius, or with ỹ Anomean heretikes agaynſt ỹ dew obediēce of Gods holy law (as our aduerſaries falſely belye vs) but I ſpeake with S. Paul agaynſt the malediction & condēnatiō of the law; vnder whoſe iuriſdiction all we were once conteined, as the wife vnder ỹ law of her huſbād. To hym firſt we were by nature coupled, beyng to vs a ſharpe and a bitter huſband, & rather a tyranne or an auſtere warder & ſcholemaſter, thē a huſbād, and could in no caſe be diuorced frō him, but onely by death. And now S. Paul here bryngeth vs word, that he is dead to vs, & we to him, *By the body of Chriſt, that we may lawfully now marye an other huſbād, euen hym that is riſen agayne frō the dead, to fructifie vnto God, through obedience of good lyfe.*

Antipophora.

Chriſtians ſet free frō condemnation of the law.

The law dead to man. And man to the law.

Rom. 7.

And thus much touchyng the triumph of this glorious prince. wherin you haue heard, what mighty and perilous enemyes he hath ſubdued, & all by hym ſelfe, and yet not for hym ſelfe, but for vs. For ſomuch as ỹ debt was not hys but ours,

which he for vs did acquyte. For we had forfeited to the deuill our soule, to death our bodyes, our cõsciẽce to the law. He thẽ takyng our quarell in hand, trode vpõ ẏ Serpentes head, threw down the deuill, destroyed death, captiued captiuitie, & crucified the law. So that ẏ labour was his: the victory is ours, he had the paynes, we haue ẏ profite, accordyng as we read in Ioh. cap. 4. *Other* (sayth he) *haue laboured, and you haue entred into their labours. &c.* Also in the same place: *One* (sayth he) *soweth the ground, and an other reapeth the frute. &c.*

John. 4.

Now, what fruite it is that we do reape by this blessed sowing of Christ (who not onely was the sower, but also the sede sowen) it is shewed now in the end of our text and message, in these wordes of the Apostle:

The text.

That we might be made the righteousnes of God by hym.

,,

In which few wordes is briefly compact all the felicitie that euer can come to mankynd. For as synne was the spryng originall of all the miseries and mischiefes that euer happened to mã before: so now righteousnes likewise is the original cause that bryngeth life and all goodnes to man. Here then is righteousnes set agaynst synne: two contraryes fightyng, one to counterpease with the other: both of equal force to contrary effectes. For as synne and wickednes was perfect in vs, which brought death and condemnation to mã: so pari συμμετρία agayne that righteousnes which bryngeth lyfe and eternal saluatiõ, must likewise be perfect in man. Which because it can not be found

The frute and effect of Christes passion.

Perfect synne, and perfect righteousnes stryuyng together in mã.

found in our owne actions, it must be sought in the actiõs of an other, and imputed to vs as our owne, which may stand effectuall. And that is it, which the Apostle here saith: *That we might be made the righteousnes of God by hym. &c.* as much to say: that we might be accounted rightuous before God, with that righteousnes, not which is in vs & is imperfect, but which is in Christ and by hym is imputed to vs through fayth, which iustifieth vs before God. 2. Cor. 5.

Wherfore we must remember here to make a distinctiõ of Iustitia, of righteousnes, by ẏ Scripture, which after the doctrine of S. Paul is taken, ij. maner of wayes. One kynd of righteousnes is that which is called Iustitia Dei, or Iustitia fidei, that is, the righteousnes of God, or righteousnes of fayth, and the same also may be called Iustitia passiua. The other kynd of righteousnes is that, which is called Iustitia propria, or Iustitia operum, Our owne righteousnes, or righteousnes of workes. Which also in vs is called Iustitia actiua. And this distinction is necessarie to be marked. Or els we shall be greatly deceaued, and wander blyndfeld in the doctrine of saluation.

Two sortes of righteousnes in scripture to be noted.

Distinctiõ of righteousnes necessary.

Of these two sortes of righteousnes, the first, which is ẏ righteousnes of fayth, is it which onely stãdeth before God and none other, and therfore is called of S. Paul, *the righteousnes of God*, because it hath so pleased God by his promise to accept and impute this righteousnes standyng by fayth in his sonne to euerlastyng saluatiõ. Wherupon S. Paul to the Philippians writyng of the dif-

Righteousnes of God.

ferēce betwene theſe two ſoꝛtes of righteouſnes, refuſeth the righteouſnes of the law, *that he myght be found in Chriſt, hauyng not his owne righteouſnes, but the righteouſnes of Chriſt, which is of fayth*. Phil. 3. Agayne, the ſayd Apoſtle wꝛityng of the Iewes, which ſought foꝛ righteouſnes and found it not: and alſo of the Gentiles, which ſought not foꝛ it and yet found it, ſheweth the reaſon why: *becauſe*, ſayth he, *the one ſought it as by workes and the law, and came not to it: who not knowyng the righteouſnes of God, and ſekyng to ſet vp their owne righteouſnes, dyd not ſubmit them ſelues to the righteouſnes which is of God. The other, who were the Gētiles, ſought not for it, and yet obteined righteouſnes, that righteouſnes, which is of fayth. &c.* Rom. 9. Alſo in the 3. chap. of the ſame Epiſtle S. Paul wꝛiting of this righteouſnes which riſeth by fayth in Chꝛiſt, calleth it *Gods righteouſnes*, cōmyng not by our woꝛkes, but by his pꝛomiſed imputation, in theſe woꝛdes: *Whom God* (ſayth he) *hath ſet vp for a propitiation by fayth in his bloud, therby to make manifeſt hys owne righteouſnes, in toleratyng our ſynnes, &c.* Rom. 3. Agayne in the ſame chap. hys woꝛdes be playne and manifeſt: *The righteouſnes of GOD* (ſayth he) *is by fayth in Ieſus Chriſt, in all and vppon all that do beleue.* Rom. 3. And lykewiſe where he wꝛiteth in the firſt chap. in this wiſe: *for the righteouſnes of God by it is reueled from fayth to faith. &c.* Rom. 1.

Iuſticia Dei, called Iuſticia fidei, Iuſticia paſsiua.

Iuſticia noſtra. Iuſticia operum. Iuſticia actiua.

Difference betwene righteouſnes of faith and righteouſnes of woꝛkes.

Righteouſnes of God in Scripture, what it is.

Rom. 3.

Rom. 1.

Gods righteouſnes. Mans righteouſnes.

And thus haue ye heard of Gods righteouſnes through faith, cōmyng not by our woꝛkes, but by Gods grace & imputatiō, how S. Paul cōmendeth it, and how God alloweth it to iuſtificatiō. Now as touchyng ẏ other kynd of righteouſnes which

is

is called our righteousnes, and commeth by mãs worlkyng, and not onely by imputation, ye shall heare what ỳ Scripture reporteth: *All our ryghteousnes* (sayth Esay) *is like the stained cloute of a defiled womã.* Esay. 64. *Whẽ ye haue done all ye can, say* (sayth our Sauiour) *that ye are but vnprofitable seruauntes.* Luc. 17. Lykewise S. Paul, Phil. 3. speakyng of the righteousnes which commeth by the law, and weighyng the same with the other righteousnes which standeth by fayth in Christ, so greatly abhorreth that sort of righteousnes of hys owne, that he hath accounted, and doth still account all those thynges which he thought before to be excellẽt vãtage, now to be losse, & filthy dõge, *that he might wynne Christ, and bee found in hym, not hauyng hys owne righteousnes by the law, but that righteousnes which commeth of God through fayth. &c.* And thus ye see the true ryghteousnes which standeth before God, not to procede of the law, but of fayth: not to be ours, but Gods ryghteousnes: not to be actiue, but mere passiue, that is, not that we be ỳ agents or doers therof, but onely receauers of it at the handes of God, accordyng as the phrase of this our text doth rightly purporte. For the Apostle sayth not actiuely, vt nos efficeremus iusticiam Dei, that we should make or worke the righteousnes of God: but passiuely, vt efficeremur iusticia Dei, *that we should be made the righteousnes of God*, by whom? Not by our selues, lest we should glory in our selues: but by an other, that is, *by hym that was made synne for vs, and suffered his passion for vs*, to whom be glory for euer. Amen.

Esay. 64.

Luc. 17.

Phil. 3.

Iusticia Actiua

Iusticia passiua.

The righteousnes of a Christiã is not actiue, but mere passiue.

Vt efficeremur iusticia Dei.

Wherfore who soeuer studyeth to be found righteous in Gods sight, let hym learne diligently by the doctrine of S. Paul, to make a separation, as farre as is from heauen and earth, betwene these two, that is, betwene the rightuousnes of workes, and righteousnes of fayth, and in any wise beware he bryng none other meanes for his iustificatiō, but onely this which the Apostle here speaketh, of per illum, *by hym*, that is, but onely fayth apprehendyng the body or person of Christ Jesus crucified.

Per illum.

A briefe repetition of the fruites that come to vs by Christes passion.

And thus much concernyng the triumph of Christ crucified, and what fruite and vertue redoundeth to vs by his glorious passiō. By which passion, you haue heard, how all our enemyes bee subdued, all gotten, all cleared and discharged, al finished and consummate, by the bloud of whose Crosse all thynges are pacified both in heauen and in earth. Col. 1. By the body of whose flesh, we are recōciled. Col. 1. By whose bloud we haue redemption, and remission of our sinnes. Epes. 1. and we that once were farre of, are made nere vnto God. Eph. 2. By whose strypes we are made whole. Esa. 53. By whose death, death is destroyed and lyfe brought to light. 2. Timot. 1. And he also destroyed, which had the power of death, that is, the deuill, and they deliuered which lyued vnder feare of death all their lyfe in bondage. Heb. 2. By whose flesh is taken away the diuision and separation betwene God and vs. Ephes. 2. In whose one body both Iewes and Gentiles are vnited to one God. Ephes. 2. By whose obedience, we are

Ephes. 1.
Ephes. 2.
Esay. 53.
2. Timot. 1
Heb. 2.
Ephes. 2.
Ibidem.

made

made iust. Rom. 5. By whose righteousnes we are iustified to lyfe. ibid. By whose curse we are blessed from malediction of the law. Gal. 3. By whose pouertie we are rich. 2. Cor. 8. Who is our peace. Eph. 2. Who is our Aduocate with the father, and the propiciation for our synnes. 1. Ioan. 2. Who was made of God for vs our wisedome, righteousnes, sanctification, and redemption. 1. Cor. 1. Who saueth hys people frō all their sinnes. Mat. 1. Who taketh away the synnes of the world. Ioan. 1. Who hath torne a peeces the obligation against vs. Col. 2. Who iustifieth ỳ wicked by fayth. Rom. 4. By whom, we are at peace with God. Rom. 8. By whom we haue boldnes to enter with all cōfidence through fayth in hym. Ephes. 3. In whom we are made full and complete. Col. 2. Ionas was not so soone cast out of the shyppe into the Sea, but the tempestuous wyndes ceased by and by, et stetit mare a feruore suo. Ioan. 1. The paschal lambe was no sooner slayne, and hys bloud vppon the postes, but the people euen the same nyght were deliuered out of Pharaos thraldome. Exod. 12.

Rom. 5.
Ibid.
Gal. 3.
2. Cor. 8.
Ephes. 2.
1. Ioan. 2.
1. Cor. 1.
Mat. 1.
Ioan. 1.
Colos. 2.
Rom. 4.
Rom. 5.
Ephes. 3.
Colloss. 2.
Ionas. 1.
Ionas cast into ỳ Sea a figure of Christ.
The paschal lambe.
Exod. 12.

Infinite it were to expresse, and ioyfull to behold in the Scriptures all the admirable treasures and riches contained in this glorious passion of Christ our Sauiour: which haue no end in them. But because the Sermon must haue an end, wherwith I haue wearyed you enough, and my selfe more: therefore not to ouerweary you with more prolixitie, I thinke good to cease: after I shall adde a word or ij. to shew you to whom, & by what meanes these excellent benefites of

Christes passion are to be applyed. Wherof nedefull it is somewhat to be sayd. For as all we Christians agree in this, that Christ is our redemer, and that he dyed for the synnes of the world: so all we agree not in this, by what meanes the merites of Christes passiõ are to be applyed vnto vs.

The meane cause wher by the merites of Christes passion be applyed to vs.

Our aduersaries, which hold with the Church of Rome, and persecute vs for holdyng with the Gospell, say that the meane cause, or instrumentall cause or cõdition whereby the passiõ of Christ is made auayleable and effectuous to vs, is not onely our fayth in Christ, but diuers and sondry other helpes they ioyne besides: as auricular confession, contrition sufficient, & satisfaction, propiciatory sacrifice of the Masse, pardons and indulgẽcies of the Pope the storehouse of the Church, merites and Inuocation of saintes, to beleue the Church of Rome, and to be subiect to the Bysshop therof. And these they take as necessary matters to saluation, which vnlesse a man do annexe vnto all as tyme and occasion serueth, the death of Christ can not bee applyed (say they) as meritorious alone to saluation. Other concurrentes also they adde besides these aboue named, which albeit they touch not so nere the necessitie of saluation, yet they helpe well forward, & augment the worky̆ng and merites of Christes passion, to our saluation. And these they counte to be merites of supererogation, Coũsels, workes of perfectiõ, buildyng of Monasteries, geuyng to Churches, hearyng of Masses, entryng to Religion, austeritie of lyfe, keepyng of vowes, wilfull pouertie and

Errour of ỹ Papistes in applying the merites of Christes passion by wrong meanes.

such

such lyke.

Cõtrary to this doctrine, we affirme with the word of God, that as the bloud of our Sauiour is the onely materiall cause, & the promise of God in hys word the formal cause, of our saluation: so agayne we say, that the same promise of God in hys word, standeth free and firme, without any condition at all, as of necessitie annexed to iustification, saue onely one, which is fayth in Christ. For although workes of mercy & charitie be also required in Scripture, yet ẏ is not, because ẏ doctrine of promise requireth them as conditions to the acte of iustifiyng, but because the doctrine of ẏ law requireth thẽ, as necessarie dueties to the institution of lyfe. Of this promise beyng free and absolute without all other cõdicions, S. Paul thus playnly testifieth: *Therfore by fayth* (sayth he) *cõmeth the inheritaunce, as after grace, because the promise might be firme and sure to all the seede. &c.* In which wordes ye see no conditions required to promise, but onely fayth: And also why other conditions be excluded ye heare the cause: *for that the promise* (sayth he) *might be sure*. And why sure? for els if it should depend vpõ workes and merites of men, it were alwayes vnsure and vncertaine. For who euer knoweth when he hath done & deserued enough? And therfore it is, that we say, fayth onely Iustifieth: because the Scripture teacheth, vs to be saued by promise, which promise were no promise if it stode vpon cõditions. A gift that stãdeth vpõ conditions, cã not be free. And if the inheritance come by the law, then it commeth not of promise.

Promise of iustificatiõ hath no cõdition annexed but fayth alone.

Doctrine of promise: Doctrine of the law are diuers.

Rom. 4.

Promise of inheritãce standeth firme by S. Paul. Ergo it standeth not by workes.

Gal 3.

Now lyfe euerlastyng, sayth the Scripture, is the gyft of God, and commeth not of workes.

Genes. 3. When the womãs seede was fyrst promised to Adã, what had he deserued? God promised to Abrahã a seede wherin all natiõs should be blessed,

Genes. 12. of free gyft, without all cõditions before he came

Genes. 15. out of hys countrey, to folow the Lord. The same

Genes. 25. Abrahã had Isaac his sonne by Sara hys wyfe: also Isaac had Iacob by Rebecca, but yet both Abrahã and Isaac, with their wiues, were past all strẽgth to haue children, before God kept hys promise.

Examples of Gods promise to be free.

What deserued the tribes of Israel, when God deliuered them from the bondage of Pharao? In the

Exod. 3. thyrd of Exod. God promised to Moses to geue the people a land of mylke and hony: yet we read of no cõdition annexed to that promise, and though theyr desertes in the desert were very simple, yet God kept hys promise. What made Iacob loued, and Esau hated: the sonne of the freewoman to be receaued, and the sonne of the bondwoman to be cast out: not deseruyng but election: not the law of workes, but ỳ promise of God. How was the throne of Dauid established for euer, & the throne of Saul refused? not by weyghyng theyr merites, but by electyng the persons, and by promise, without conditions. Euen so it hath pleased God through Christ hys sonne to geue to hys lytle flocke a kyngdome, which kyngdome because he hath promised onely to fayth, and hath no other conditions annexed, therfore we holdyng vppon the free promise, say: that faith onely iustifieth vs, not denying many thynges els to be requyred to

the

the action of lyfe: but excludyng them as condi-
tions in the acte of iuſtifiyng, which office of iu-
ſtifiyng goeth onely with fayth in Scripture,
and hath none other condition, or meane anne-
xed to it.

To the Action of of lyfe many thynges required.

To the Act of Iuſtifying onely fayth required.

Now, to define what this fayth is that iuſti-
fieth, here is to be vnderſtand, that the true fayth
wherupon dependeth the whole condition of our
iuſtifiyng, muſt euer looke to hys right obiect,
which is the body of Chriſt the ſonne of God cru-
cified. For els many kyndes there be of fayth: as
euery thyng that is true may be beleued, but not
the beleuyng of euery true thyng doth iuſtifie. He
that beleueth there is but one God, which crea-
ted all thynges of naught, beleueth truly. And of
this fayth ſpeaketh S. Iames: Tu credis quòd vnus
eſt Deus. &c. Iac. 2. yet this fayth without the ob-
iect of Chriſt crucified, iuſtifieth not. Lykewiſe he
ỹ beleueth God to be iuſt, omnipotent, mercyfull,
and that he is true of promiſe, beleueth well, and
holdeth the truth. So he that beleueth that God
hath hys electiõ from the begynnyng, and ſo per-
ſuadeth hym ſelfe to bee one of the ſame elect and
predeſtinate, hath a good belief and is well per-
ſuaded. But yet the ſame perſuaſion, vnleſſe it ap-
prehend the ryght obiect withall, ſerueth not to
ſaluatiõ. The Iew though he ſay, that he beleueth
in one God maker of heauen and earth, and per-
ſuadeth hym ſelfe that God hath elected the ſeede
of Abraham, and be neuer ſo deuout in hys pray-
ers, charitable in hys almes, or preciſe in kepyng
the law, & beleueth neuer ſo ſtedfaſtly, that God

True faith what it is, examined.

Iacob. 2.

Of what fayth S. Iames ſpeaketh.

Fayth which iuſtifieth muſt euer hold hys obiect.

Diuers ſortes of fayth.

is true of promise, yet is he neuer the nerer to saluatiō for all this. No more is the Turke in doyng and beleuyng all the same. Briefly, what soeuer Religion, rule, secte, profession, persuasion, or speculation, be it neuer so cōtemplatiue, or what soeuer faith or belefe it bee, that is not ioyned with this obiect, and grounded vpon this head corner stone: that faith may go with a certeine truth, but goeth not with true iustification.

What fayth iustifieth.

Onely the fayth which to iustification auayleth, is that fayth whose obiect is the body and passion of *Iesus Christ* crucified. Lyke as in the acte of healyng, the eyes of the Israelites and the body of the brasen Serpent wēt together: so in the act of Justifiyng these ij, fayth and Christ, haue a mutuall relation, and must alwayes concurre, fayth as the action which apprehendeth: Christ as the obiect which is apprehended. So that neither the passion of Christ saueth without fayth, neither fayth helpeth, vnlesse it be in Christ his obiect.

Christ crucified onely the obiect of fayth.

Of this obiect we read in many places of the Scripture: *Come to me all ye that labour and bee heauy ladē. &c. Who so beleueth in me, I will rayse him vp in the last day. &c. Ye beleue in God, beleue also in me. He that beleueth in me hath euerlastyng lyfe. &c. Without me ye cā do nothyng. &c. Who soeuer beleueth in him, shall not perish but haue euerlastyng lyfe. &c. He that is in me. &c. He that loueth me. &c. He that heareth me &c. He that abydeth in me. &c. He that receaueth me. &c. Except ye eate my flesh, & drynke my bloud. &c. That they may receaue remissiō of sinnes through their fayth in me. &c. To hym all the Pro-*

Mat. 11.
Joan. 14.
Joan. 14.
Joan. 15.
John. 3.
John. 15.
John. 6.
Actes. 26.

phetes

phetes giue witnes, to haue remiſsion of ſinnes, who ſoeuer beleueth in hys name. &c. He that beleueth and is Baptiſed. &c. He that beleueth in me, ſhall do the workes, that I do, and greater then theſe. &c. Of ſuch lyke places the Scripture is full: wherin appeareth the verbe of beleuyng neuer to go without his pronown, nor fayth without hys obiect. Actes. 16. Mat. vlt. Ioan. 14.

Furthermore, as this Iuſtifiyng fayth goeth euer with his obiect, ſo to the ſame fayth this alſo muſt be requyred, that it ſtand not onely in outward profeſſion, in wordes, in toung and talke, as ſwymmyng onely in ỹ lyppes, nor in outward formes, in ſhewes and geſtures onely, which is but a dead & an idle fayth, makyng an hypocrite before men, rather then a iuſtified man before God: but muſt enter further into ỹ inward hart: and as the ſuſtenance of the ſoule, muſt inwardly be receaued and digeſted. For as ſuſtenance of bread and drinke, beyng holden onely in the hãd, or gaſed vpõ with ỹ eye nouriſheth not, except the ſame be inwardly receaued, and conueyed into the ſtomacke: and yet neyther agayne the receauyng of euery thyng ſuſteyneth mans body, except it be meat and drinke, which haue a cõdition properly to nouryſh: in lyke ſorte is it with fayth. For as beleuyng of euery truth, or fayth of euery obiect ſaueth not, but ỹ fayth onely which is in Chriſtes bloud: ſo neyther agayne doth the ſame bloud of Chriſt profite vs, except by fayth it be inwardly receaued. And as the Sunne, fountayne of all lyght, ſhyneth not but onely to ſuch, which haue eyes to ſee, nor yet to thẽ vnleſſe they

Fayth is ſworkes onely profeſſed becaueth men.

Faith inwardly ſturring by ſworkes iuſtifieth before God.

Similitude betwen bread and ỹ body of Chriſt.

Fayth the onely which receaueth the body of Chriſt.

open theyr eyes to receaue lyght : so the body of Chryst Crucified beyng the materiall sustenance onely of our soules , it folowyth that the same sustenance must be receaued by fayth into our inward harts, or els it is not effectuall. Upõ which premisses thus discussed, now I come to the definition of Justifiyng fayth, which by ỹ doctrine of S. Paul is this: An inward apprehendyng in hart, of Chryst Jesus the sonne of God, beleuyng by his death frely to be purged from all our synnes, and to be iustified by hys resurrection.

Justifyng fayth defined.

And this fayth, because it is the onely cõditiõ which ỹ promise of God requireth in Scripture to our iustificatiõ, & none other: therfore we with the Scripture say, that fayth onely of all actions, qualities, gyftes, motions, or sciences in mã, doth onely iustifie: not excludyng therby good workes frõ Chrysten lyfe, but onely from ỹ office of iustifiyng: not separatyng fayth frõ workes, but distinguishyng theyr endes: cõcludyng thus, that good workes be effectes of Chrysten fayth , not causes of iustification . But this doctrine as it hath many aduersaries, & great obiections: so it requireth a more copious tractation . In the meane tyme briefly to shew how good workes be the effectes of fayth, ye shall heare what S. Paul sayth in the matter: whereby marke I pray you the genealogie of good workes. *Fayth* (sayth he) *which worketh by loue. &c.* Gal. 3. Where ye see first how faith gendreth loue : loue begetteth good workes, loue followeth fayth , good workes folow loue , fayth goeth before as mother to them both. And this is

Faith onely iustifieth & the reason why.

Galat. 5.

Good workes ỹ effectes of fayth: not causes of iustification.

The genealogie of good workes.

the

the ryght & naturall genealogie of good worꝛkes. Loue in mã commõly neuer begynneth vnleſſe it be prouoked by ſome commoditie: and how then ſhall a man hartely begyn to loue God, except he firſt ſee hys loue and benefites in Chriſt his ſonne toward hym? Or how ſhall a man worꝛke lyuely, except firſt he loue hartely? And therfoꝛe in the doctrine of the Church of Rome, which of late hath ſo darkened theſe mercyes of God in Chriſt, I maruell how either a man could loue well, oꝛ lyue well.

The peroration.

But of this enough, and here an end: not foꝛ lacke of matter, but foꝛ very werynes. I haue ouerſpent the time, I ſee, and my voyce lykewiſe, & almoſt me ſelfe alſo. In ſtãdyng vpon theſe matters I haue ſtand ſo long, that I am wery of ſtãdyng. Wherfoꝛe I ſhal deſire you: looke foꝛ no ſolẽne peroꝛatiõ of me. Onely in ſtede of a repetitiõ, I wil conclude w̃ a litle ſhoꝛt exhoꝛtatiõ, as wery as I am, praying you, as I firſt begã, accoꝛdyng to the woꝛdes of my meſſage: Rogamus pro Chriſto, I pray you foꝛ Chriſtes loue, and not I alone, but all the miniſters & meſſengers of Chriſt in all Englãd with me, do pray you with S. Paul, & with all the Apoſtles of Chriſt, and not we onely, yea God hym ſelfe by all hys Apoſtles, miniſters, and meſſengers, we all do pray and entreate you, not as meſſengers of men, noꝛ of any Byſhop, no noꝛ of the Byſhop of Rome. The Byſhop of Rome if he be a true Byſhop, is but a meſſenger hym ſelfe, and that onely in hys owne Dioces where he is Biſhop. In Chriſtes name we pray you, that you,

what or where soeuer ye be that haue bene hetherto straūgers, vnacquaynted, or enemyes vnto God, now ye will draw nere, and be reconciled & be frendes, not with the Byshop, whom we call Pope of Rome, who as I vnderstand of late hath sent hys proctors & messengers to reconcile you to him. Alacke he is no God, nor yet good mā his reconciliation can do vs no good, and is not worth a rush. Our message is, that ye will be reGods frēdshyp freely offered. cōciled vnto ỳ lyuyng God. And as you haue lōg tasted of his wrath, so now begin to tast his frēdshyp. A better frend ye can not haue. Yea, to say ỳ truth, no other frend ye lacke but hym. Whō if ye haue your frend, no enemy can do you hurt. If he be your enemy, no frend cā do you good. His frēdshyp if ye desyre, ye nede not seke it farre, it is here offered vnto you for takyng. But then ye must 2. Cor. 6. take it while it is offered. Behold now the accepMat. 25. table yeare: yet is the good tyme: ỳ golden tyme: yet is the day of saluation: yet to day lasteth, & the gate yet is opē, wherin ỳ wyse virgines may enter: but if it be once shut agayne, the foolish virgines shall neuer haue it open any more. Ye that be rich, remēber your cosen Diues, the rich mā in hell. Who because in his life tyme, whē he myght haue whole fountaines of fauour & refused, afterGods frēdshyp not to be refused. ward wold haue had one drop of water, & could not. Take therfore while it is offered. Refuse not, lest ye be refused. Craue and haue. Come & spare not. Be bold and feare not. For what should let you to be bold, hauyng such a patrone to make your way for you: if Gods wrath do feare you, he

hath

hath kylled it. If ye dread the law, he hath hanged it. If your hart condemne you, he is greater then your hart. If ye be sicke, he came therfore, to play the Physicio. If ye be hungry, he is the bread of lyfe. If ye be poore, he was made poore for you, to make you rich. If Gods curse lye vpon you, he was made accursed for you. If ye be synnefull, he was made synne for you, that you might be made the righteousnes of God by hym. What can we haue more of hym, or what can he do more for vs then this, which is all! For hee that hath bestowed hys owne sonne vpon vs, how can it be, but he will geue with hym all thyngs to vs! Omnia vestra sunt, *All thynges be yours*, sayth the Lord to vs, by hys Apostle. 1. Cor. 3.

Which beyng so, seyng then he hath done so much for you, remember your dueties agayn, and say with the Psalme: Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam. &c. i. *What shall I render vnto the Lord for all hys benefites towardes me? I will take the cuppe of saluatio, and call vpon the name of the Lord.* Psal. 116. Dearely beloued brethren and countrey men, how dearely he hath loued you ye see: requyte hys loue with loue agayne. He hath called you to fauour and grace: vse it, abuse it not. Yesterday ye were sicke and weake: this day with hys bloud he hath recouered you, with hys woundes he hath cured you. This day I call euery day, whe soeuer a synner repenteth hys synne and turneth to Christ. Yesterday ye were sinners: this day he hath purged you and made you ryghteous. Remember Psal. 116.

Euery day is good Friday to euery good Christen man.

what ye were, and kepe you as ye are, & synne no more. Yesterday thou wast a pitious Chananite,
Luc. 13. stoupyng and shrynking down with thy backe to the groũd xviij. yeares together. Luc. 13: this day the death of Christ hath loosed thee of thy bãdes, and set thee streight, go vpright now and crooke downe to ỹ earth no more. Yesterday thou wast pitiously arayed vỏ the sely womã which hauyng
Luc. 8. ỹ bloudy yshue xij. yeares, and hauing spẽt all her substance vpon the Physicions, came & touched
God send vs moe such theeues. hys coate and stole health from hym: this day not the coate, but the bloud of Christ hath cured thy bloudynes, now fall into such bloudy diseases
Ioan. 5. no more. Thou wast yesterday a lame creple, frõ xxxviij. yeares, lying by the water poole, & hadest no mã to cast thee into the poole. Ioan. 5: now is one come, not to throw thee into ỹ water, but to throw water vpon thee euen from hys own hart: wherfore beyng now made whole, go thy wayes & cary away thy bed, let thy long bed of laysynes cary thee no more. With what a myghty voyce cryed Christ to Lazarus? So loude he cryed, that ỹ
Ioan. 11. dead heard hym, & came out of hys graue. Lazarus was dead but iiij. dayes. Thou hast layn stinking in thy sepulcher so many yeares. Now commeth one, and saith: Come out Lazarus. Come out therfore & cast away thy headcloth & wyndyng
Mat. 8. sheete frõ thee, *and bee no more lyke thẽ that go downe to the pytte.* Yesterday thou wast a foule leper: to
Luc. 6. day thou art made cleane, take heede of the lyke scabbe hereafter. Yesterday thy hand was dryed & benummed by an old disease called φθισωλία, pyn-

chyng

chyng tenacitie: now commeth one, and byddeth thee hold out thy hand, and geueth thee a plaſter. A ſoueraine playſter for ſuch a drye hand, is this: Diſperſit, dedit pauperibus, Iuſtitia eius manet in ſæculum ſæculi. i. *He hath diſtributed and gyuē to the poore, hys righteouſnes remayneth for euer.* Pſal. 111. Pſal. 111.

And here haue I a ſute to my Lord Maior, before forgotten, but now remembred. God geue it may ſpede, ſo ſhall hys honour with all this flouriſhing Citie, I truſt, ſpede the better. My ſute is for the poore: not for one poore man or ij. but for all the whole pouertie in generall of this Citie. For ſomuch as I well vnderſtand ſuch a way to be deuyſed by Gods good prouidence, for the ſuccour of all the poore inhabitātes of this Citie, ſo ꝯ there ſhall hereafter nede neither beggyng in the ſtreates, nor yet in Pulpits any more, and the ſame deuyſe to lacke but a lytle ſettyng forward through authoritie: my humble petition therfore is euē for hys ſake which was made poore for vs all, that my Lord Maior that now is, or that ſhal hereafter ſuccede, wᵗ the ſage Senatours of this Citie, grauely perpendyng the caſe, if they ſhall fynde ꝯ ſame deuiſe neither hurtfull to the hoſpitals, nor chargefull to the Citie in allurying beggars, but rather a meanes neceſſary to auoyde idle counterfets, and profitable for the ſuſtentation of the true needy, eſpecially in this tyme of plague, and now in tyme of ſommer, before wynter approcheth: then that they ioyning theyr conſent and authoritie, with the approbation of their reuerend Ordinarie and learned Byſhop of this

A petition for the pouertie of London.

sea, who with hys graue Archdeacons do all wel allow of ỹ same, will geue their furtherance herein, and put that in vre, or at least in probation of tyme, which yet lyeth in forme, and taryeth but onely the happy cõsent of your authoritie. Thus much I thought by the way to begge of you in this Sermõ, because there should nede no more beggyng in other Sermons hereafter. And I pray God this may be the last, if it be hys will. If this Citie of London through diligence of good preachers be now planted in such rype doctrine as God be thanked it is, and hath the name therof aboue all Cities and quarters of England besides, how requisite is it then, with this your forwardnes of good doctrine, to be ioyned like readynes of good worckyng!

An exhortatiõ to Londiners.

Let it not be seene nor sayd in London, that here is great talkyng of the Gospell, a lytle walkyng after the Gospell. And if your preachers do ryghtly teach you that by fayth onely in Christ, you are iustified, now let not the Papistes then falsely outface you, that your preachers teach you no good workes: neither let them vpbrayd your Christian knowledge, for lacke of Christian conuersatiõ: but rather by good lyuyng stoppe their mouthes, that either by your workes ye may wynne them to glorifie your father which is in heauen, or at least they may haue no occasion to cauyll, which would carpe your fayth.

How fayth is alone and not alone.

Truth is, that by fayth alone (in respect of other workes of the law) ye are iustified, as your preachers teach. And yet the same fayth beyng a-

lone, ſhe is not alone. In her office alone, in practiſe not alone. The Queene, though in her ſtate and office ſhe be alone, yet ſhe goeth not without her maydes of honour after her. The office of the eye alone is in the head to ſee, yet the eye is not without other members of the body, which haue alſo theyr offices to them appropriate. Let euery thyng ſtand in his proper charge and office: yet muſt euery thyng nede in ſome reſpect the ſocietie of an other. The roote ſucketh of the ground, the body receaueth of the roote, the bꝛãch taketh of ẏ body, the fruite ſhooteth out of the bꝛanch. Theſe ſucceſſiuely go together. So fayth groũdeth bpõ Chꝛiſtes paſſion, faith geueth ẏ ſappe of loue, loue bloſſometh foꝛth in good woꝛkes. In fayth theꝛfoꝛe be cõſtant, in loue feruẽt, in woꝛkes diligẽt, and in doctrine kepe oꝛder. Let not the effect pꝛeſume befoꝛe the cauſe, noꝛ the daughter go befoꝛe the mother. Woꝛke wel, not foꝛ iuſtification, but foꝛ loue. Loue not becauſe God ſhould loue you, but becauſe he hath loued you, & hath iuſtified you: theꝛfoꝛe beyng now iuſtified, loue hym, and foꝛ hys loue obey hym.

Fayth alone in hys office.

Oꝛder in doctrine.

Exhoꝛtatiõ to good woꝛkes.

And thus keppng a right oꝛder, let vs ioyne as ſpirituall men, theſe ſpirituall matters together, and play the right ioyners, ioynyng not as many do now a dayes, houſe to houſe, lãd to lãd, Loꝛdſhyp to Loꝛdſhyp, office to office, bagge to bagge, benefice to benefice, perſonage to vicarage, pꝛebend to pꝛebend, with a deanry foꝛ a vantage, lyuyng to lyuyng, an other lyuyng to that, & foꝛ all that, yet neuer contented, noꝛ ſatiſfied. How this

*.i. Vnsatiable gredines, neuer contented.

deuilish * πλεονεξία cõmeth into the heades of some Christiã ministers, I cã not but muse. These ioynyngs be naught. If we will be true Gospellers, we must learne an other ioining, a better ioyning then this, which is crescere de virtute in virtutem, de fide in fidem, to ioyne workes to workes, fayth to fayth, fayth to workes, and good workes to fayth, as dyd Paul & Iames, & so to ioyne S. Paul & S. Iames together. There hath bene a long cõtention and much a do in the Church, how to ioyne and reconcile these two Apostles together. And

How to reconcile Paul and Iames together.

though in preachyng much haue bene sayd and learnyng shewed, yet when all is sayd, there is none can ioyne these ij. together better, then you your selues, to whõ we preach. And how is that? Ioyne the lyuely fayth of S. Paul, with the good workes of S. Iames, and bryng both these into one lyfe: and thẽ hast thou reconciled them both, & so shalt ÿ be sure to be iustified, both before God by Paules faith, and before man by S. Iames workes. And this is a perfect & a naturall cõiunctiõ, whẽ faith goeth with workes, life w̃ doctrine, practise with knowledge, zele with science, expressyng w̃ professing, kepyng w̃ hearyng, dedes w̃ wordes, which be tanquã comites indiuidui, and in a Christen mãs lyfe would not be sondered one from ÿ other. Fayth without workes, maketh but a carnall Gospeller. Workes without fayth make but a Pharisaicall hypocrite. But then they must go in theyr right order together, the handmayde not before the mistres. In case of Iustification, and peace of cõscience, fayth is it alone which doth all.

Ioynyng of fayth and workes.

For

For fayth hath wynges, and flyeth vp to heauen, and there holdeth the promise, and wrastleth with ỹ law, with Gods iudgemẽt, and with the conscience of mã for euerlastyng lyfe. Charitie and workes haue no wynges, but tary below, and are occupyed betwene neighbour & neighbour, and are as busy in earth, as fayth is in heauen: so that neither be idle, but both labouryng. And though they be diuersly occupyed in sundry functions, yet are they both dwelling, as Martha and Mary, in one house, that is, in the lyfe of euery true Christian, lynked and coupled as systers with a true Christian copulatiue together. Of this coniũctiõ copulatiue Christ our Sauiour thus speaketh: *Blessed be they* (sayth he) *which heare the word of God*. Here is fayth, marke now the copulatiue Et, *and which kepeth the same. &c.* Lykewise S. Paul vsyng the same copulatiue fayth: Habens fidem, & bonã conscientiã: *Hauing fayth, and a good conscience. &c.*

The right order how fayth and workes be occupyed, and how they dwel together.

Coniunction copulatiue.

Luc. 8.

1. Tim. 1.

This Christian copulatiue I beseech you (Christiã brethren) practise now in your lyues, so ỹ you aboundyng in fayth, may abounde also in good workes: and as ye abounde in workes that be good, so ye will absteyne from all that is contrary, ioynyng w̃ this copulatiue of good workes, the negatiue also of euill workes, mentioned in the Epistle of S Paul to Titus: where he exhorteth vs, *that we denying or renoũcyng impietie & our worldly desires, will lyue soberly, iustly, and godly in this present lyfe. &c.* To conclude here with this exhortation of S. Paul, I beseech you with hym, that you beyng the deare & reconciled childrẽ now of God, will

Tit. 2.

shake of, and renoũce your former impieties and appetites of this world. I say, not this impietie or that impietie, this synne or that synne. I say not here, as other are wont vnto you, to leaue your vsury, your oppression, your brybyng, your deceitfull artes, with other such lyke. No no, I go further then so. This I say: leaue and cast away the whole world from you: which is nothyng els but a great heape, or a chaos, or a cõfusiõ of all abominatiõs packt, as in one fardell together. This world I say, cast cleane away, with all his appertenances frõ you. For what haue we to do that be Christians, with this damned & execrable world? Christ hath cõquered it, hath redemed you from it. The deuill possesseth it, & will you possesse it also with hym? Hath Christ takẽ such paynes for you, to bryng you out of Ægypt, & yet you will not come? To be in ẏ world, to liue in ẏ world, & to occupy ẏ world, I say not against it: neither do I meane in castyng away ẏ world, ẏ you should cast away your riches, your possessions, your offices, promotions and dignities: but that you should cast away your affections from them. Vse them, but abuse them not: haue them, but as trifles, & as though ye had them not: make of them, but make not your God of thẽ. Neither be you conformed (sayth S.Paul) after the shape of this world, but with S.Paul be you crucified to ẏ world, & let the world be crucified to you. Now what phantasie, what vanitie, what brauery, and brybery, what proylyng and tormoylyng is amongest you in this world for worldly thyngs,

This world a Chaos or confusiõ of all iniquitie.

Galat. 6.

for

for gold & ſiluer, that is, for red earth and white earth, as though Chriſt had neuer come to redeme you vnto an other world then this! What meane you my brethren & countreymen of England: heauen is yours, both heauen and earth is yours: Chriſt hath reconciled you, hys bloud hath purged you, hys fayth doth iuſtifie you, hys appearyng will glorifie you. God is yours, all is yours, all ſhalbe yours. And what ſhould moue you then to paſſe for this world ſo much, which paſſeth away, and as you ſhall ſee I truſt, ſhortly ſhall periſh before your eyes. Come quickly Lord Jeſu we beſech thee. The ſpirite of Chriſt Jeſus our Sauiour, and the might of hys Maieſtie, which was crucified for your ſynnes, preſerue you from this ſynfull world, and from the corruption therof, to the day of hys glorious commyng. Come quickely Lord Jeſu for thy glory, to whom with the Father and the holy Ghoſt be glory for euer.

¶ The Prayer in this Sermon made for the Church, and all the states therof.



O Lord Jesus Christ, sonne of the liuing God, who wast crucified for our sinnes and didst ryse agayne for our Iustificatiō, and ascendyng vp to heauen, reignest now at the right hand of thy father, with full power & authoritie rulyng & disposyng all thynges accordyng to thyne owne gracious and glorious purpose, we sinnefull creatures, and yet seruauntes and members of thy Church, do prostrate our selues and our Prayers before thy imperiall Maiestie, hauyng no other patrone nor aduocate to spede our sutes, or to resort vnto but thee alone, beseechyng thy goodnes to be good to thy poore Church militant here in this wretched earth, some tymes a rich Church, a large Church, an vniuersall Church, spread far & wyde through the whole compasse of ỳ earth, now driuen into a narrow corner of ỳ world, & hath much nede of thy gracious helpe. First the Turke wt his sword, what landes, nations, and countreyes, what empires, kingdomes, and prouinces with Cities innumerable hath he wonne, not from vs, but from thee? where thy name was wont to be inuocated, thy word preached, thy Sacramentes administred, there now reigneth barbarous Mahumet, wt his filthy Alcoran. The flourishing Churches in Asia, the learned Churches of Grecia, the manifold Churches in Africa which were wont to serue thee, now are gone from thee. The seuen Churches of Asia, with their candlesticckes (whom thou didest so well forewarne) are now remoued. All the Churches where thy diligent Apostle S. Paul, thy Apostle Peter, and John, and other Apostles so laboriously trauayled, preachyng & writyng to plãt thy Gospell, are now gone from thy Gospell. In all the kyngdome of Syria, Palestina, Arabia, Persia, in all Armenia, and the Empire of Capadocia, through the whole compasse of Asia, with Ægypt, and with Africa also (vnles amongest the faire Æthiopians some old steppes of Christianitie peraduenture yet do remayne) either els in all Asia and Africa, thy Church hath not one foote of free land, but all is turned either to infidelitie, or to captiuitie, what soeuer perteineth to thee. And if Asia and Africa onely were decayed, the decay were great, but yet the defection were not vniuersall. Now in Europa a great part

Prayer for the vniuersal church.

The manifolde daungers to the church in these latter dayes.

part also is shronke from thy Church . All Thracia with the Empire of Constantinople , all Grecia, Epyrus, Illyricum, and now of late all the kyngdome almost of Hungaria, with much of Austria, with lamentable slaughter of Christen bloud is wasted and all become Turkes.

Onely a litle angle of ỹ weast partes yet remaineth in some profession of thy name . But here, alacke, commeth an other mischief as great, or greater then the other. For the Turke with his sword is not so cruell , but the Byshop of Rome on the other side is more fierce and bytter agaynst vs, sturryng vp hys Byshops to burne vs , his confederates to conspire our destructiõ, setryng kynges agaynst their subiectes , and subiectes disloyally to rebell agaynst their princes, and all for thy name. Such dissension and hostilitie Sathan hath set amongest vs, that Turkes be not more enemyes to Christians, then Christians to Christiãs, Papistes to Protestantes: yea Protestantes with Protestantes do not agree, but fal out for trifles. So that the poore litle flocke of thy Church distressed on euery side, hath neither rest without , nor peace within , nor place almost in the world, where to abyde, but may crye now frõ the earth, euen as thyne owne reuerence cryed once from thy Crosse: *My God, My God, why hast thou forsaken me?*

Daungers by the Byshop of Rome, and his felowes.

Amongest vs Englishmen here in England, after so great stormes of persecution , and cruell murder of so many Martyrs , it hath pleased thy grace to geue vs these Alcion dayes, which yet we enioy, and beseech thy mercyfull goodnes still to continue. But here also, alacke, what should we say? So many enemies we haue, that enuie vs this rest and tranquillitie, and do what they can to disturbe it . They which be frendes and louers of the Byshop of Rome, although they eate the fatte of the land, and haue the best preferrementes and offices , and lyue most at ease, and ayle nothyng: yet are they not therewith content. They grudge , they mutter and murmure, they conspire and take on agaynst vs. It fretteth them that we liue by them or with them, & can not abyde that we should draw the bare breathyng of the ayre, when they haue all the most lybertie of the land . And albeit thy singular goodnes hath geuẽ thẽ a Queene so calme, so pacient , so mercyfull , more like a naturall mother then a Princes , to gouerne ouer them, such as neither they nor their aunciters euer read of in the stories of this land before: yet all this will not calme them : their vnquiet spirit is not yet content: they repine and rebell, & nedes

Prayer for the church of England.

would haue, with the Frogges of Æsope, a Ciconia, an Italian straunger, the Bysshop of Rome, to play Rex ouer them, and care not if all the world were set a fire, so they with their Italian Lord might reigne alone. So fonde are we Englishmen of straunge and forrein thynges: so vnnaturall to our selues: so gredy of newfangle, nouelties, neuer contented with any state longe to continue, be it neuer so good: and furthermore so cruell one to an other, that we thinke our lyfe not quyet, vnles it be seasoned with the bloud of other. For that is their hope, that is all their gapyng and lookyng, that is their goldē day, their day of Jubiley, which they thurst for so much: not to haue the Lord to come in the cloudes, but to haue our bloud, and to spill our lyues.

Prayer for ỹ Queene.

That that is it which they would haue, & long since would haue had their wils vpon vs, had not thy gracious pitie and mercy raysed vp to vs this our mercyfull Queene, thy seruaūt Elizabeth, somewhat to stay their fury. For whom as we most condignely geue thee most harty thankes, so likewise we beseech thy heauenly Maiestie, that as thou hast geuen her vnto vs, & hast from so manifold daungers preserued her before she was Queene: so now in her Royall estate, she may cōtinually be preserued, not onely frō the handes, but from all malignant deuises wrought, attēpted, or cōceaued of enemies, both ghostly and bodely agaynst her. In this her gouernemēt be her gouerner, we beseech thee: So shall her Maiestie wel gouerne vs, if first she be gouerned by thee. Multiplie her reigne with many dayes, & her yeares with much felicitie, with aboundance of peace, and lyfe ghostly. That as she hath now doubled the yeares of her sister, and brother: so (if it be thy pleasure) she may also ouergrow in reignyng, the reigne of her father.

Prayer for the Counsell.

And because no gouernement can long stand without good Counsell: neither can any Counsell be good except it be prospered by thee, bielle therfore we beseech thee, both her Maiestie and her honorable Councell, that both they rightly may vnderstand what is to be done, and she accordyngly may accomplish that they do Counsell, to thy glory, and furtherance of thy Gospell, and publicke wealth of this Realme.

Prayer for the Nobilitie.

Furthermore we beseech thee (Lord Jesu) who with the Maiestie of thy generation, doest drowne all Nobilitie, beyng the onely sonne of God, heyre and Lord of all thynges, bielle the Nobilitie of this Realme, and of other Christen Realmes, so as they Christianly agreyng among them selues, may sub-

mit

mit their Nobilitie to serue thee, or els let thē feele (O Lord) what a friuolous thyng is that Nobilitie which is without thee.

Likewise to all Magistrates, such as be aduaunced to authoritie, or placed in Office, by what name or title soeuer, geue we beseech thee, a carefull conscience, vprightly to discharge their ductie, that as they be publike persons to serue the common wealth, so they abuse not their office to their priuate gayne nor priuate reuenge of their owne affections, but that iustice beyng administred without bribery, and equitie balanced without crueltie or partialitie, thynges that be amisse may be reformed, vice abandoned, truth supported, innocēcie releeued, Gods glory maintained, and the common wealth truly serued.

Prayer for the Magistrates.

But especially to thy spirituall Ministers, Byshops, and Pastours of thy Church graūt we beseech thee (O Lord Prince of all Pastours) that they folowyng the steppes of thee, of thy Apostles and holy Martyrs, may seeke those thynges which be not their owne, but onely which be thyne: not caryng how many benefices, nor what great Byshoprikes they haue, but how well they can guide those they haue. Geue them such zeale of thy Church, as may deuoure them, and graunt them such salt, wherewith the whole people may bee seasoned, and which may neuer be vnsauery, but quickened dayly by thy holy spirite, whereby thy flocke by them may be preserued.

Prayer for the Byshops and Pastors.

In generall geue to all the people, and the whole state of this Realme such brotherly vnitie in knowledge of thy truth, and such obedience to their Superiours, as they neither prouoke the scourge of GOD agaynst them, nor their Princes sword to be drawen agaynst her will, out of the scaberd of lōg sufferance, where it hath bene long hyd. Especially geue thy Gospell long continuance amongest vs. And if our synnes haue deserued the contrary, graunt vs we beseech thee, with an earnest repentaūce of that which is past, to ioyne a harty purpose of amendement to come.

Prayer for the people, & the whole state of the Realme.

And for as much as the Byshop of Rome is wont on this Goodfriday, and euery Goodfriday to accurse vs as damned heretiques, we here curse not hym, but pray for hym, that he with all his partakers either may be turned to a better truth, or els, we pray thee (gracious Lord) that we neuer agree with hym in doctrine, and that he may so curse vs still, and neuer blesse vs more, as hee blessed vs in Queene Maryes tyme.

Prayer for conuersion of the Papistes.

God of his mercy keepe away that blessyng from vs.

Finally, in steade of the Popes blessyng, geue vs thy blessyng Lord we beseech thee, & conserue the peace of thy Church, and course of thy blessed Gospel. Helpe them that be nedy and afflicted. Comfort them that labour and be heauy laden. And aboue all thinges continue and increase our fayth. And for as much as thy poore litle flocke can scarse haue any place or rest in this world, come Lord, we beseech thee, with thy Factum est, and make an ende, that this world may haue no more tyme nor place here, & that thy Church may haue rest for euer.

Apoc. 15.

For these and all other necessities requisite to be begged & prayed for, asking in Christes name, and as he hath taught vs, let vs say the Lordes prayer.

Our father which art in heauen. &c.

¶ A postscripte to the Papistes.

BEcause here remaineth behynd an emptie page of white paper to be supplied with some writing or other: I thought no better matter for my purpose, then to write a word or two to you, which hold so deuoutly with the procedinges of Rome, crauing at your handes, that forsomuch as the controuersies betwene you and vs are weighty, and chiefly stand vpon the effect and working of Christes passion, you will therefore geue the reading hereof, either to consent to the doctrine if ye thinke it consonant: or to refute the same if ye mislike it. My saying and meaning is this.

That if ye finde by the scripture of God, or any approued Doctor, that the sacrificed body of the sonne of God, suffering once vppon the crosse on Goodfriday, is not the onely materiall and sufficiēt cause of our perfect saluation, remission of sinnes, and iustification:

1

Or that the promise of God (which is to saluation) standeth not frée, without any condition of worke or workes to be added to that effect, saue onely fayth in that person:

2

Or that faith in Christ, is not onely the meane and instrument whereby this passion is made to vs effectuall;

3

you

you will bring out your proofes, shew forth your learning, and what you can say. And if you will not let the word be iudge: yet let the world heare your reasons, let truth with iudgement be tryed, let rayling, trifling, and scoffing goe. Bloud and persecutiō is no way to finde truth, but to blind truth. The scriptures in matter of saluation are plaine and euident, teaching simply without trope or figure, and some will try the cause.

By the which scriptures, if you shall finde the contrary to be true, that is, that the passion of Christ crucified is the onely materiall and efficient cause immediate which worketh our saluation, which appeaseth Gods wrath, and pacifieth all thinges in heauen and in earth, taketh away the sinnes of the world, and disanulleth the damnation and malediction of the law for euer, from all them that be in Christ Iesu: 1

And that the promise of God to saluation in Christ, is frée without condition of any workes of the law to the same end to be annexed saue onely fayth. 2

And that the same faith in Christ is onely the meane and condition, whereby the passion of Christ worketh, and the promise of God geueth to vs Iustification: These verities, I say, thus standing by the scripture, seing our Iustification and remission of sinnes standeth consummate by Christ, frée by promise, and assured by faith· then declare vnto vs, I beséech you, which so magnifie the religiō of Rome, how standeth with Gods religion, your auricular confession for loosing of sinnes, satisfaction for the same, workes of perfection and supererogation, Masses, trentals, your propitiatory sacrifice, praying of saintes and to saintes departed, pardons, purgatory for clensing of sinne, building and entering into Monasteries for remission of sinnes, pilgrimages, stations of Rome, Iubileis, straitnes of orders, wyth an infinite number of such like. All which implementes of your church, to what vse now do they serue, or how cā they stand with scripture, but eyther they must derogate from 3

Christes passion, or els the passion of Christ must nedes make them voyde?

For the same Christ Jesus crucyfied, I desire you therfore if ye se these euydences to be true, then be reconcyled to ỹ truth, and as S. Paul desireth you, Recóciliemini Deo. Let the relygion of God stand simple, as he left it hym selfe. Mans addytions in Gods matters be but phantasies. In other matters adde what ye lyst. But in matter and cause of saluation, Christ left nothyng behynde hym to be added any more, eyther by Apostles, or Martyrs, or Bysshops, or any other, but hath consummate the perfection therof fully by hym selfe, leauyng nothyng therein vnperfect. Whereunto he that addeth, blasphemeth, and doth no lesse then infringe the testament of the Lord. As the presumption is great, so I exhort you in the Lord to beware, remembryng the warnyng of S. Paul:

That if any Apostle, or Angell from heauen
shall preach any other Gospell besides that
Gal. 1. *which is receaued and planted. &c.*

Ye know what followeth. The Lord of Grace open your eyes to se, and your harts to embrace the knowledge of hys truth, to hys glory, and your spirituall comfort and euerlasting life in him.

Amen.

(??)

FINIS.

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